Postbuma Christiana;

OR, A

COLLECTION

OF SOME

PAPERS

OF

William Crouch.

BEING

A Brief HISTORICAL ACCOUNT, under His own Hand, of his Convincement of, and Early Sufferings for the TRUTH.

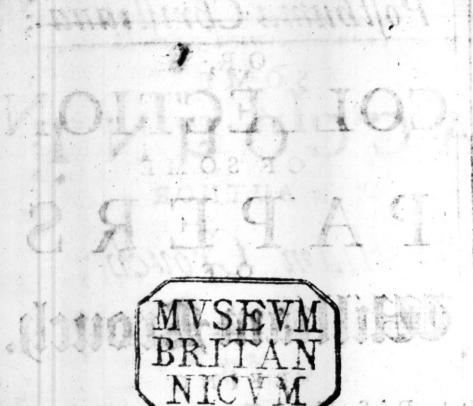
WITH

REMARKS on fundry Memorable Transactions, relating to the People call'd Quakers.

Psal. 145. 4. One Generation shall Praise thy Works to another, and shall declare thy Mighty Ass.

Heb. 11. 4.—He being dead yet speaketh.

LONDON: Printed and Sold by the Affigns of 3. Sowle, in White-hart-Court in Gracious-Street, 1712.



Little I. I. To the second of the control of the co

VITE HE VIEW OF CARDINATE OF CA

LOWDON: Printed and Sold by the Ast con of A. Street, in Whise hard Court in Chara-

SOME

ACCOUNT

Of the AUTHOR

William Crouch;

By way of PREFACE

TOTHE

READER.

Sthe Real Happiness of Man consists in being truly Religious, or Holy, in our Measures, as God is Holy; or Holiness and Happiness are so nearly elated, that the one cannot be, or subsist, without the other; Holiness being Happiness begun, and Happiness being Holiness a Persection: So Religion, Godliness or oliness, three Names of one and the same ling, is the Rule or Standard, by which Estimate is to be made of any Man's

The Preface.

real and intrinsick Worth. 'Tis therefore a great Mistake, notwithstanding, it's too general Currency and Reception in the World, to value Men according to their extrinsick Circumstances; whether Learning, Power, Grandeur, Riches, and the like outward Transitory Enjoyments. For every Man's true Worth in the Sight of God, stands in his Likeness unto God; in his partaking of the Divine Nature, according to the Measure of the Grace of God which bringeth Salvation, and hath appeared unto all Men. The present Enquiry then, after a Man's real Worth and Value, is to be resolved, not into his outward Acquirements, but inward Qualifications; not into his Wealth or Greatness, but into his Holiness and Goodness.

(a) Senera hath an excellent Saying to this Purpose. We do not, faith he, account a Ship good, because it is curiously Painted and Guilded, or Carv'd, or Inlay'd, or Richly Laden; but because it is Strong and well Built, and fitted for all the End of Navigation. So concerning a Man, 'the nothing to the Purpose to say, he possessed for many Manours, he hath so much Money at Interest, he hath so many to Ad

Elimate is to be made of any (a)

The Preface.

re

99

he

eir

rn-

ke

ery

ids

ing

the

ng-

all

ra

re-

nts,

his

nes

g to

ount

int-

l, or

ong

End

, 'ti

Tetl

Mo

Ad

dre

dress or Complement him; he lieth.

Guch a Rich Bed, or drinketh in the finest.

Glasses; but the grand Question is, about his Virtue and Goodness. For Virtue, as (b) Juvenal saith, is the true and only Nobility. The Best Man, saith (c) Velleius Paterculus, is the most Noble. To excell in Virtue, saith Hierom, is in God's Account the chiefest Nobility. In comparison of which, all outward Pomp and Grandeur, are Insignificant, Empty Trisles.

Vice on the other hand, is an ignoble Thing, and so degrades a Man, who was made to Glorifie his Creator, that it finks him below his First and Principal End, and ranks him among Dogs, Smine, and other Filthy Creatures. Hence faith Solomon: A Wicked Man is Loathsom, and cometh to Shame, Prov. 13.5. His very Thoughts and Sacrifice are an Abomination to the Lordy Provi 15 But Good Men are called, the Excellent of the Earth, Pfal. 16. A Chofen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People, 1 Pet. 2. 9. Jewels, Mal. 3. 17. Elett, Rom. 8. 33. Precious, Lam. 4. 2. Anointed ones, Pfal 105. 15. Sons of God, Children of God, Heirs of God, and Joynt-Heirs with Christ, Rom. 8. 14, 16, 17. bu A -- . . . to bis t 199 to 1 of NOT

And

⁽b) Libe 2. (c) Ep. ad Celantiam. Tom. 1./ offt 1111/1

The Preface.

end tho' they do many times fuffer Hunger and Thirst, Gold and Nakedness, and are exposed to variety of Hardhips; and are tried with Crael Mockings and Scourgings, Bonds and Imprisonment, - being Destitute, Afflicted, Tormented, Heb. 11.36, 37. Yet even then they are the Beloved of God, Dear and Precious in his Sight, and fo highly esteemed and valued by him, that the Apostle expressy declareth to their Ever lasting Consolation and Honour, the World is not worthy of them, ver. 381 And as an Addition to the Value the Great God fets upon them, he hath promited by his Servants, that the Wife that is, the Godly, shall inheres Glary, Prov. 3.34. Shine as the bright ness of the Firmament, and as the State for ever and ever, Dan. 12.3. The Holy Scrip tures are full in ferring forth the Happinels of the Righteous. I shall at present men tion but these sew Passages more. Blessed is the Man that feareth the Lord, that delight eth greatly in his Commandments .- His Righteousness endureth for ever. Unto the Upright there ariseth Light in Darkness- The Righreone shall be had in everlasting Remembrance, Plated 12. 1, 3, 4, 6. Biessings are upon the head of the Just, - And his Memory is Bleffed, Prov. 10. 6, 7. But the Case is otherwise with the Wicked, his Way is as Darkness, LEA Prov.

n-

be

nd

at

T

ld

an

all

4

67

ip) els

ed ed

14

h.

120

SIL

ife

fs,

Prov. 4. 19. The Carfe of the Lord in in his House, Prov. 3. 33. His Defire and Expectation shall perist, Plal. 112. 10. Prov. 16, 28. His Remembrance shall perish from the Earth, Job, 18. 17. And his Name Shall Rot, Prov. 10. 7. But a Good Man's Name is as a precious Ointment, and leaves a fragrancy behind it; even as the Wife Man faid of Josiah, His Remembrance is like the Composition of the Perfume, that is made by the Art of the Apothecary; it is sweat as Honey in all Mosahs, and as Masich at a Banquet of Wine, Beclus. 49. 1. Therefore as Wicked Men leave an irkform Unfavouriness behind them; so Good Men transmit a sweet Memorial of their Vertues to Posterity. Sin and Wickedness fasten a perpetual Ignominy upon the Ungodly : But Piery and Vertue, stamp an Immortal Honour upon the Righteous; for the Rightes ous is an everlasting Foundation, Prov. 10. 29 But to leave this general, and come to a particular Confideration; we have an evident Proof of the powerful Operation and excellent Effects of Religion in the Person Commemorated in this Preface. As he was early convinced of, and received the Truth, as it is in Jesus, who is the Way, the Truth and the Life; so he was enabled by the Grace of God to walk in it, and to keep up a faithful Testimony to it in Life

2 4

and Conversation, according to the measure of the Gift bestowed upon him. In him, both the Form and Power of Religion met together. Profession answered Practice, and Practice corresponded with Profession. He knew the Name Christian, tho' an Honourable Appellation, would stand him in little flead without being changed into the Nature of it. For to be a Christian indeed, is to be in Christ, and to be in Christ, is to be a New Creature. And therefore his main Concern was, to witness Christ formed in his Soul, the Life of Jefus made manifest in his Body; and to know himself a living Branch of the true Vine, a lively Stone in the Spiritual Building, whereof Christ is both the Foundation and Chief Corner Stone: Norresting in the Beginnings of Regeneration, where too many content themselves; but waiting for and labouring after, through the Affistances and Influences of the Holy Spirit, the Gradual and Progressive Work of Sanctification, till he might come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the weafure of the stature of the fulness of Christ; not as the he had already attained, either was already perfect y but he followed after, if that he might apprehend that for which also he was apprehended of Christ Jesus; not counting him

self to have apprehended; but this one thing he did, forgetting those things which were beп, hind, and reaching forth unto those things which et . were before, he pressed toward the Mark for the ıd Prize of the high Calling of God in Christ Jesus le Such was the Heavenly Frame of his E-C Mind; fuch the Spiritual Travel of his le Soul; he had a State of Perfection in his **a**is View, and believing it attainable by the Grace of God, he desisted not the Pursuit, be till, through the same Grace, we hope, he in in was made a Partaker of it. He was an in Humble, Selfdenying Man, and own'd no State above a watchful One; nor did he ng assume to himself the Attainment spoken of, in but continued in Faith, Humility, Watchfulness, and Prayer; looking unto Jesus, that ne: he who had begun the good. Work in him, rawould confirm it unto the end; relying al-IS 1 ways upon the Grace of God, and not upon gh any Duties or Performances of his own. For oly his Desire was to be found in Christ, not ha ork ving his own Righteousness which is of the Law, the but that which is through the Easth of Christ, of the Righteoufness which is of God by Faith. And ift; to know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, being was made conformable unto his Death; if by any bat means he might attain unto the Resurrection of was im the Dead : That being Rifen with Christ self

and having his Affections fet on things above, he might live as a Pilgrim and Stranger here as to the things of this World, and as a Fellow Cirizen with the Saints, and of the Houshold of God.

I had some knowledge of him for some Years, before Divine Providence cast my Lot to live to mear him in the Country's where I came to be more intimately ac qualited with him, and to have frequent Opportunities of receiving from, and the tuening Christian Visits to him, during the lest Four Years of his Life. When I found him grown in Years and Grace together? and like ripe and weighty Com, ready to be gathered into the Heavenly Granary. His Bodily Strength was much impaired, through Age, and Infirmicies usually attending that Scene of Life but this affected not his better Perp; his Soul was firong in the Lord, and in the Power of his might: His Underfranding Bright, and his Judgment Sound! and his Discourse seasoned with Grace, and wasof the things pertaining to the Kingdom of Gorl. I was always glad when I could fome Benefit by it. The he was unacges, which is a poor empty Knowledge in comparison of the Excellency of the Know ledge bon.

ledge of Christ Jesus: yet having learnt that Wildom which is from above, and maketh Wife unto Salvation, he was enabled to speak many things, to the Comfort and Edification of me, and others that heard him. In the Lips of him (faith Solomon) that hath Understanding, Wisdom is found, -The Lips of the Righteons feed many, Prov. 10. 13, 21. And know what is acceptable, ver. 32. In the heart of the Righteons is much Trea-Jure, - and the Lips of the wife differfe Knowledge, Prov. 1 5.6, 7. Again, The Wife in heart shall be called Prudent, and the sweetness of the Lips increasesh Learning, Prov. 16, 21. The Sense of which Passages, as it is plain, to the Application is obvious. Our Deceafed Friend was one of the wife in Heart, where the Heavenly Treasure lays from whence his Lips dispersed Knowledge, and sed many with that which was acceptable. Year fuch a sweetness accompanied his Words, that his Lips dropt as a Honey-Comb, Song 4. 11. And convey'd not Doctrine only, but a Fragrancy also with it to the Hearers. And indeed, to far as my Observation could furnish me, I think I may fay, his whole Conversation, was full of Sweetness and Kindness. I never heard him speak Ding. matively of other Men, nor in Plaife of himfelf; flich was his Love to his Weighbour, and

9

.

di.

H

d

d

d

d

Ca

14

Ω

e

and fuch the Modest and Humble Thoughts he had of himself. An hearty Zeal he had for God and his Truth, but 'twas not Hot or Fiery, but Cool, Meek and Temperate. When any Disputes or Differences happen'd among his Neighbours and Acquaintance, or among Relations, he endeavoured, as much as in him lay, to reconcile them, and to quench those Heats, which otherwise might have broke out into a Flame. He loved all Men, but especially those in whom he saw Love towards God appearing; and of these, they were nearer to, or farther from him, as he faw them more or less impress'd with the Image and Superscription of Christ. The Sincere and Upright Hearted were very near him; and tho' he could have no Unity with Hypocrites, Formalifts, and Loofe Walkers, yet fuch he pitied, and, as opportunity presented, he reproved and exhorted them, Praying for their Recovery and Amend ment.

As to the Things of this World, he esteem, ed them as they are in themselves, perishing Enjoyments; and therefore placed not his Assections upon them. As it was his Duty to provide for himself and Family; so he was Diligent and Industrious in his Calling, in order to that End, and not to that End only; but that he might also have

where-

wherewith to minister to the Necessities of others according to his Ability. The Houshold of Faith partook largely of his Charity; but others came in for a share, as he saw Occasion. For he did not confine his Bounty within the Limits of his own Perswasion, but was a Benefactor to many others, how different soever in Opinion from him. That Person was his Neighbour that stood in need of his Help, and he in a Capacity of helping him.

He looked upon himself, not so much a Proprietor, as a Steward, and having received a Stewardship, expected to give an Account to the great Lord and Master of the Universe. And therefore his Desire and Endeavour was to be found Faithful, in discharging the Trust committed to

him.

ti

n h

0

IL II

w e,

h

ではいるというないという

ot us

() us

to

ve

e-

The love of Money, which is declared by the Apostle, to be the Root of all Evil, i Tim. 6. 10. being the Foundation of Uncharitableness, he had such an Aversation to, that he emitted a Treatise under this Title, The Enormous Sin of Coverousness Detected; informing the Reader in his Presace thereto, that it was not Ambition to appear in Print, that moved him to that Undertaking; but a sincere and just Abharrance of that Crying Sin. 'The Book treats of a Subject which

which Wife Men in all Ages have Condemned, and yet most Men are or have been more or less in love with it. That Covetousness is a Sin, yea, a grievous Sin, who is there that denies it? But then the Distinctions about it, the Apologies and Excules made for it, are so many, and so subtilly contrived; that tho' no Sin is so general and apparent, yet there are very few among the vast numbers of Delinquents, that will acknowledge themselves Guilty. Our Worthy Friend hath made fuch a Detection of it, that notwithstanding all the Cunning of its Advocates and Abettors, and the various fair Colours they put upon it, 'tis still whatever it was, an Odious Monster in the light of God and Good Men; a complicated Evil, that carries in its Bowels, the Seeds of all Iniquity. I have given a Recommendation of the Book already in an Rpifile prefixed to it; and I adventure once more to Recommend it, as a Means, through the Bleffing of God, to Cure the Malady of past and present Avarice; and to Antidote it for the Future. It was a Notable Observation, which One made concerning Covetous Persons. (d) We read not faith he, of any Good Man, in all the Hi-

of factors.

fory

⁽⁴⁾ Samuel Pairclough, in Clark's Lives of fundry Emis-

flory of Scripture, or of the Primitive Times, that was Coverous: And it is a Shame,

that any that do now pretend to Christian

Religion, should Degenerate.

i-(-

)-

d

811

rf

fil

1

But to return from this if it may be call'd a Digression. As to our Friends Clearness in this Matter, we have belide his own Testimony against Covetouiness in that Book, the Teltimonies of feveral Credible Persons, that had knowledge of him for several Years, who unanimoully agree, 'That his Treasure was in Heaven; and for the Treasures of this World, he put no value upon them any further, than to be his Servants for necessary Uses, and to do Charitable Acts therewith towards others. f That his Charity was large, and many ways; being ready to affift fuch as were in Trouble, or under Affliction of any fort, where either his Advice or Purse was wanting. For he spared neither Purse f nor Pains, when he was called to ferve

others who needed them. That he Prachiced the Pure Religion, and Undefiled before God, and the Father, that is, he frequently vilited the Fatherless and Wi-

dows in their Affliction, and kept him-

felf Unsported from the World. That he was in particular a great Support to

the Poor of the Neighbourhood where he

6 Liv'd

Liv'd in the Country, oft Distributing by other Hands, Largely of his Charity to them. Nor did the Strangers in Distress, go empty Handed away from his Gates.

And as he was Exemplary in shewing Mercy to the Poor, and in Helping and Supporting the Weak and Afflicted; fo was he no less Remarkable, in doing Justice towards all Men. 'Tis one of the first Lessons that Truth teaches her Disciples, to do Justly. I, faith Wisdom, lead in the way of Righteousness, in the midst of the Paths of Judgment, Prov. 8. 20. And plainly, Justice is a Virtue of so large Extent, that a Heathen Man faid, (e) It is the Complex of all other Virtues; and that every Good Man is a Just Man. He that makes a Shew of Religion, without doing Justly to his Neighbour, is a Hypocrite; and does but Mock God, whilst he pretends to Honour him. To be truly Religious, is to be truly Just. This is positively afferted by the Apostle, in his Caution against these Deceivers, who foread this Poylonous Doctrine among the People, that Men might Live as they lifted, provided they believ'd aright. Little Children, faith he, let no Man deceive you, he that doth Righteousness is Righteous: He

the Poor of the Ne. 847, 148, 1997; ingood of

that committeth Sin is of the Devil, 1 John 3. 7, 8. He that doth Righteousness: The intendment of which Expression, is not to be limited to One, or a few Good or Righteous Actions; for a Wicked Man may go fo far; but doing Righteousness, imports as much as doing Justly; and denotes a constant Course of Well-doing, derived from a Divine Principle of Righteousness planted in the Soul; which the Apostle expresseth by the Word Seed; from which Springs the Immortal Birth, called, a being Born of God, ver. 9. For every one that doth Righteousness, is Born of him, I John 2. 29. Or, as he elfewhere declareth, he that doeth Good, is of God, 3 John ver. 111. A bivor Ponivid vd flas ai

Now as doing Righteousness, or doing Good, according to the Apostle, is a certain Proof of being Born of God; so is it vain for any Man to conceit he is so Born, in whom the Fruits of Righteousness are not Conspicuous. But where we see those Fruits apparent, there we have good Grounds to infer, the Person is Born of God. And whosever acts from this Principle, acts as a New Creature; and feels a necessity upon him to keep his Word, perform his Lawful Contracts, pay his Just Debts, and do to all Men, as he would have others do to him.

great and and

That

that

by

to

go

ing

and

fo

ice

Arft

, to

way

is of

tice

lea-

all

is a

Re-

igh-

lock

rim. Tuft.

, in

who

the sted,

Chil-

he

He

That this was the Rule our Friend walked by, I have heard him often declare; and have also seen several Testimonies from those, that knew his Dealing for many Years, in Confirmation of the Truth of it.

What he was in his Family, whether consider'd as a Husband, Father or Master; his Children and Servants, who were immediately under his Care, give an ample Teltimony of him, and spake him to have been a Singular Pattern of Piety and Virtue, in the Discharge of all those Relations, and worthy to be Recommended to Imitation. And because a Good Example is an excellent Thing in every Station, wherein our Lor is cast by Divine Providence, I shall speak a little to that Subject. A Good Example hath a great Influence upon those amongs whom we are; and of more Efficacy many times than Precept. For this only layer down Rules, and giveth Directions about the way of Virtue; but the other goeth be fore, and sheweth it, saying as it were this is the Way, walk in it. Therefore the Apostle propounds his own Example a the Corinthians, Be ye followers of me, eve as I also am of Christ, i Cor. 11. 1. And to the Philippians, Be followers together of me and mark them which walk so, as ye have

ked

and

ofe,

, in

199

con-

his

edi-

efti-

been

e, in

and

tion

llent

Lot

peak

ample

ongf

many

ayet

abou

th be

were

refor

ple

eva

And of me

ave s

for an Enfample, Philip. 3. 17. For the' he was an Eminent Apostle, and Minister of Christ; yet he thought it not enough to deliver Sound Doctrine, unless he also Lived the Truths he Taught, exemplifying in his own Practice, the Duties he recommended unto others. Of the same Import are those words of Christ, Follow me, so often mentioned by the Evangelists; and Learn of me, for I am meek and lowly in Heart, and ye shall find Rest unto your Souls, Mat. 11. 29. Leaving us an Example, that we should follow his Steps; who did no Sin, neither was Guile found in bis Lips, 1 Pet. 2. 21, 22. Again, when he had Washed his Disciples Feet, and instructed them in the Mystery of it, he added, I have given you an Example, that ye bould do, as I have done to you, John 13. 15. That ye should, in imitation of me, exercise Humility, Condescension, and Brotherly Love to one another. He that saith he abideth in him, ought himself also so to walk, even as re walked, 1 John 2.6. His Example ought to be a Rule to us in our Walking; for he was not a Legislator only, but a Pattern: he not only delivered most Excellent Precepts, but most exactly also practised them; and thereby shewed us the Possibility and Practicableness of that Holy Religion, which e Taught us.

b 2

When

When he said to his Disciples, Te are the Salt of the Earth, Mat. 5.13. And the Light of the World; a City that is set on a Hill can-not be hid, ver. 14. It is as much, as though he should have said, ye are to Season the Earth, and Enlighten the World, both with your Doctrine and Example. Therefore, Let your Light so shine before Men; that they may fee your good Works, and glorifie your Father which is in Heaven, ver. 16. A City that is fet on a Hill cannot be hid : Your Examples will be as Visible as your Persons: Men's Eyes will be upon you, and observe you; and if your Lives and Doctrines agree, you will be as Salt to preserve the World from Putrefaction, and as Lights to featter the Groß Darkness, that hath covered the People.

The plainest Proof that we can give to Men of our Sincerity in Religion, is a De-monstration by the good Essets it produ-ces. A good Life is more convincing than any Verbal Declaration; because Men come to see then with their Eyes, what they heard with their Ears; see those Virtuous Actions Performed, which they heard Recommended. And certainly, tho' Religion is a very beautiful Thing, even in its Description or Portraicture; yet 'tis set forth or express'd most to the Life, in the Person that is

When

is truly Religious, and shews his Faith by

the

ight

canugh

the

vith

ore,

they

Fathat

ples

en's

ou;

you

the

ople.

e to De-

odu-

than

come

Acti-

com-

ion is

or ex-

that

O the Excellency of that Faith which keeps the Commandments of God! 'Twas this that rendred the Holy Patriarchs, Prophets and Apostles so Famous, not only in their Day, but throughout all after Generations. Nay, what if I should say, Welldoing is the Life and Soul of Religion, I have the Apostle James, to justifie the Expression, who saith, As the Body without the Spirit is dead, so Faith without Works is dead alfo, Jam. 2. 26. The Improvement that we ought to make of this Discourse, is to apply it impartially to our felves, and fee that we be Holy Livers, as well as Sound and Orthodox Believers; that we not only had the Doctrine of our Lord Jesus Christ, but adorn it also by a Godly Conversation.

(f) Let us consider, faith One, whether or no this Religion doth govern our Lives;

which we must learn, not by our Acquain-

tance with Systems and Models of Divinity,

but by our keeping its Commandments:

For unless Christ be inwardly found in our Hearts, the Nations of Religion can fave

Calebranit a frue lave to the on up of other

(f) Harcliffe's Preface to his Treatife of Moral and Intel-

b 3

us no more, than Arts and Sciences, whilft they lye only in Books and Papers without us, can make us Learned: For Christ Je-fus did not undergo a Reproachful Life and Death, merely to bring in a Notion into the World, without the Changing, Mending and Reforming it; so that Men might be as Wicked as they were before, and as much under the Power of the ' Prince of Darkness. Indeed, Christ came to Expiate and Atone for our Sins; but the End of this was, that we might for-fake all Ungodliness and Worldly Lusts. 'Tis true, there be some that dishearten 'us in this Spiritual Warfare, and bring an Ill Report upon that Land, which we are to Conquer, telling of nothing but Strange Gyants, the Sons of Anak, that we ' fhall never be able to Subdue; others would fuggest, that it is enough for us, if we be but Once in a State of Grace, we need not take forgreat Pains to Travel any further; or, that Christ hath done all for us already without us, and nothing need more to be done within us. Hearken not to them (I heleech you) but hear what Caleb and Joshua say; Let us go up at once and possess it; for we are able to overcome

them, the hugest Armies of Lusts, not by

our own Strength, but by the Power of the Lord of Hoffs Hear also the wholesom Words of St. Peter; Give all diligence to add to your Faith, Virtue; and to Virtue, Knowledge; to Knowledge, Temperance; and to Temperance, Patience; to Patience, Godlines; and to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity: For if these things be in you, and abound, they make you, that ye shall neither be Barren, nor Unfruitful in the Knowledge of our Lord Jesus Christ. For Holiness hath Something of God in it, and therefore it 'must needs be a Victorious and Triumphant

And as our Friend had been a Good Example in his Family, both to Children and Servants, so his Care was for the Welfare of them all: And particularly, he wrote a Paper of Christian Advice to his Children, the Year before his Death, which might remain as a Testimony of his Dear Love to, and Affectionate Concern for them, and is as followeth car I I Was an west and

whilst

thout

st Je-

Life

Votion

ging,

Men

efore,

came

but

for-

arten

oring

but

t we thers

us,

we

any

l for

need

not what

once

come e by

out

Various and decident to the contract of the contract of the read uper fore right to Typicathon ... The times here given in Charge are but very Comprehendive; Short and and a succession of the sententials and the The 7th of the 2d Month, 1709.

God above all; Love one another, Live in Peace one with another; avoid all Appearances of Discord; remember you are Brethren; see that you fall not out by the way in your Travel and Pilgrimage; seek not a Rest here, but pass on to that City of Rest, which God hath prepared for his People: Be Exemplary in your Lives and Conversations; keep Truth, and it will keep you, and give you an Inheritance with the Saints in Light: Be watchful over one another for Good; and as much as in you is, endeavour to Live Peaceably with all Men. And the God of Peace Bless you, and Prosper you, and make you a Comfort to your selves, and one to another, which is the earnest Prayer and Cry of my Soul to God;

Your Loving Father,

WILLIAM CROUCH

The things here given in Charge are few, but very Comprehensive; Short and Plain, but Weighty and Sententious; and

I pray God, that not only they to whom they were directed; but all others, whether Parents, or Children, that shall read them, may take so much Notice thereof, as to Transcribe them into their Practice.

Love

Live

opea-

ren;

Tra-

but

hath

your

nd it

with

one

, en-

And

you,

d one

t Cry

Pap.

LLVIII

CHE

CH.

are

and

and

He was Enrich'd with a large Stock of Experimental Knowledge, which he had been gathering and treasuring up for many Years. And though he lived not upon his former Experiences, but upon Christ the Living Bread, and only Nourishment of the Immortal Soul; yet those Experiences of the Loving Kindness of God, were comfortable to him to remember, and helpful to him in giving Advice and Counsel to others. So that his Old Age, being an Age of great Experience, Wildom, Counfel, Judgment and Understanding in the things of God, I may apply those Words of the Son of Sirach, and fay with him; Oh, how comely a thing is Judgment for Gray Hairs, and for Ancient Men to know Counfel! Oh, how comely is the Wisdom of Old Men, and Under standing and Counsel to Men of Honour I much Experience is the Crown of Old Men; and the fear of God is their Glory, Ecclus. 25.4, 5, 6. For the Hoary Head is a Crown of Glory, if it be found in the way of Righteousness, Prov. 16. 31. There is an Honour due to the very Age of Old Men; Thou shalt rife up before the Hoary Head, and Honour the Face of the Old Man, and fear thy God; I am the Lord, Lev. 19. 32. i.e. faith a late Annotator : (g) & Show all manner of Respect to them; for God requires this Reverence, and has bestow'd this Old Age as a singular Bleffing. The Glory of Touna Men is their Strength : and the Beauty of Old Men is the Gray Head, Prov. 20. 29. Every Age, faith the same Author, has its peculiar Ornament and Advantage, for which it ought to be respected. Where tis said, The Sinner being an Hundred Tears Old, shall be accursed, Ifa. 65. 20. We must distinguish between the Sinner and the Old Age; the Curse being threatned to the former, not to the latter; for 'tis the Person that is Culpable, not the Age. But tho' there is an Honour due to the Age of Old Men; yet when they are not only laden with Years, but enrich'd with Religion and Virtue, which is, to be found in the way of Righteousness, then their Honour is much the more and greater; then it is, as the Wise Man faith, a Crown of Glory: And to allude to the Apostles Expression, 1 Tim. 5. 17. They are Elders, that are worthy of

³⁷⁽g) Clark's Annopations upon the Place. 31 973

double Honour. For them that honour me, faith the Lord, I will Henour, 1 Sam. 2. 30. And if God will Honour them, who is he that shall presume to Repreach them? For the Righteons live for evermore, their reward alfo !! is with the Lord, and the care of them is with the most High, Wisd. 5. 15.

Tis a great Fault, and yet grown too common, namely, to be ripping up the former Weaknesses and Failings of Men, which through the Grace of God they have repented of, and forlaken; but this Practice, as it is contrary to the Method of Divine Mercy and Goodness: for when God is graciously pleased to pardon Sin for the lake of Christ upon true Repentance, he is faid to Blot it out, and to Remember it no more, Ha. 43. 25. and 44. 22. Jer. 31. 347 Heb. 8. 12. So is it repugnant to all the Rules of Justice and Charity among Men. Thou would's think it hard and unkind, to be to upbraided by another : See then that thou beek not guilty of the same Paule

Again, there is another Error that should be cautioned against, and that is, when fome Men are not fo good as they should be, to catch at any Story, tho' never so groundless, that reflects upon those who are better than themselves; and thereby endeavour,

ouble

she

OLL

Lev.

Shen

lire.

Old

oung Old

very

T-DG

for here

Lears

must

Old

for-

rion

tho'

Old

aden

gion

way auch

s the

d to

Tim.

by of

as Arch-Bilhop Tillotfon, observes, (h) to bring Men to a Level, hoping it will be

fome Justification of them, if they can

but render others as bad as themselves.

Add to this another Passage of his, 'Men

look with an Evil Eye, faith he, upon

the Good that is in others, and think that

their Reputation obscures them, and that

their Commendable Qualities do stand in

their Light; and therefore they do what ' they can to cast a Cloud over them, that

the Bright Shining of their Virtues may not

forch them.

And because Evil Speaking is become almost an Epidemical Fault, take these Rules and Directions which he hath laid down for the Prevention and Cure of it.

P. 24. Never fay any Evil of any Man, but what you certainly know. He that casily credits an Ill Report, is almost as faulty as the First Inventer of it: For

tho' you do not make, yet you common-

ly propagate a Lye. Therefore never

feeak Evil of any upon Common Fame,

which for the most part is false; but al-most always uncertain, whether it be true

-5 or not reven out and who de detail

(b) Sermon against Evil Speaking, p. 14. Edit. 410, 1694 ; and thereby endeavour,

2. Before you speak Evil of any Man; P. 25. to consider whether he hath not obliged you ill-be by some real Kindness, and then 'tis a bad can Return to speak Ill of him, who hath elves. done us Good and story of Liter History Men Let us accustom our selves to pity P. 26. upon the Faults of Men, and to be truly forry that for them, and then we shall take no pleathat fure in publishing them. And this comad in mon Humanity requires of us, considerwhat ing the great Infirmities of Humane Nathat ture, and that we our selves also are liable y not ' to be tempted. 4. Whenever we hear any Man evilly Ibil. ne al spoken of, if we know any good of him, Rules let us fay that. It is always the more n for Humane and the more Honourable Part, Wint to stand up in the Defence and Vindica-, but tion of others, than to accuse and bespatthat ter them. oft as They that will observe nothing P. 27-For in a Wise Man, but his Oversights and mon-Follies; nothing in a Good Man, but his never Failings and Infirmities; may make a Fame, fhift to render a very wife and good it al-Man very despicable. If one should heap e true together all the Passionate Speeches, all ' the Froward and Imprudent Actions of , 1694 the best Man; all that he had said or delige. efore ' done

sioh.

done amiss in his whole Life, and present it all at one View, concealing his Wisdom and Virtue; the Man in this Disguise would look like a Madman or a Fury: And yet if his Life were fairly reported, and just in the same Manner it was led, and his many and great Virtues set overagains his Failings and Insirmities, he would appear to all the World to be an Admirable and Excellent Person.

P. 27. 5. That you may not speak ill of any, do not delight to hear ill of them. Give no Countenance to Busie Bodies, and those that love to talk of other Mens Faults.

P. 28.
6. Let every Man mind himself, and his
6 own Duty and Concernment. Do but
6 endeavour in good earnest to Mend thy
6 felf, and it will be Work enough for one
6 Man, and leave thee but little Time to
6 talk of others.

fore the Door of our Lips, and not speak but upon Consideration: I do not mean to speak finely, but fiely; especially when thou speakest of others, consider of mhom; and what thou art going to speak: Use great Caution and Circumspection in this Matter; look well about thee before thy Words slip from thee; which

when

elent dom

guise And and

and ainst

ould rable

any, Give hose

ts. d his but thy

one e to

bepeak nean hen hom:

Use this be hich

hen

when they are once out of thy Lips, are for ever out of thy Power.

The Reducing these Rules to Practice, would be an especial means to purge out that Leaven which fowers Conversation; and renders it fo dangerous and unfociable.

I should have had no occasion to mention them here, but because the Tongues of some Men run into that unbridled Liberty, as to spare neither the Living, nor the Dead.

Our Friend shewed us a better Example; he knew a Bridle to his Tongue, set a Watch before the Door of his Lips, remembring, that If any Man offend not in Word, the same is a perfect Man, Jam. 3. 2. But if any Man feem to be Religious, and bridleth not his Tongue, he deceiveth his own Heart, and his Religion is vain, fee Jam. 1. 26.

In his Illness, which fometimes was fevere upon him, being forely afflicted with Fits of the Stone, about the space of two Years before it pleased the Lord to remove him hence, he bore it with much Patience, meekly submitting himself to the Will of God. He was still, and opened not his Mouth in Murmuring or Complaining, because he knew it was the Lord's doing. About Nine Months before his own Departure, and at a time when his Distemper was Sharp

sharp upon him, a great Tryal befel him. His Second Wife, whose Name was Ruth, a Woman of Singular Piety and Virtue, with whom he had lived for Fifty Tears and up wards, in the Fear of God and true Affection, was by Death removed from him. The parting with fo Near and Dear a Relasion, of whom he left this Testimony, That she would deny her self to a very great Degree to serve him, beyond what he could ask or expeet from her; could not but make a deep Impression upon him: But such was his Refignation to the Will of his Heavenly Father, that he posses'd his Soul in Patience, acknowledging with Holy Job, that the Cond gave, and the Lord hath taken away: Lord gave, and the Lord hath taken away:

SHIFE

1

Y II

Bleffed be the Name of the Lord, Job. 1. 21.

Now drew on the Time of his own Diffolition, which the Lord had graciously prepared him for, and which he patiently waited the Accomplishment of. He of ten admired the Goodness of God to him, in enclining his Mind to feek after Good from his Youth, and in preferving of him through the whole Course of his Life to Old Age; he also often Retired in Prayer, and waited upon the Lord for support under his daily Exercise: He had attained, through Divine Grace, to that Inward Peace and Satisctsdi

im. ath, rith upffeim. elahat gree esleep his ente ofhim, and satis-

Satisfaction of Mind, that he declared, He had now Nothing to Do but to Die. When he faw his Children concerned for him, he often exhorted them, Not to defire his Life, for he was through Age and Weakness uncapable of being Serviceable according to his Defire; and that he had done his Days Work in his Day. The Day before he Died, a Friend, who had made him feveral Vilits in his Illness, went to see him; whom he found very Weak, and fitting formetime with him waiting upon the Lord, he was moved to Supplicate the Lord on his bence, half, who was pleased to Answer the Cry
of his Servant, and they were greatly comforted together, in a Sense of the Lord's
Presence and Goodness. After Prayer, he
express'd his great Satisfaction in that Heanully venly Visit, and said as before, He had now
thent. Nothing to Do but to Die and Waited for the Nothing to Do but to Die, and Waited for the Time, when it should please God to call him out of this Miserable World, and take him to his food Eternal Rest. The Night following he took him his Solemn Leave of his Children that were fe to then present, telling them, He now thought and be had but a little Time, and the Time which r his pe so greatly Desired and Waited for was near at ough Hand; which was matter of Joy to his Soul, desiring the Lord to make his Change Easie, that that so his Patience might hold out to the End And the Lord granted him his Request.

Thus Died He in a Good Old Age, an Old Man and full of Years, Rich in Faith Fruitful in Good Works, and-Replenished with Hopes of Enjoying a Bleffed Eternity

William Scrouch & departed 5 13th 11 M. Ag. 82 Y. 7 1711
Ruth & Crouch & this Life 20th 2d M. Ag. 72 Y. 3 1711

Thou shalt come to thy Grave in a full Age, like as a Shock of Corn cometh in, in his Season Job. 5, 26.

Mark the Perfect Man, and behold the U right, for the End of that Man is Peau bread together, in a Senic 78 - 16 Pland's

relence and coclacis. After Prayer, he

or to Doches to Die, and Waited for the hould please God to call line his Milerable World, and take him to his.

Night Clowing hotook

ene telling them, he serviced t

THE WAR AND THE PARTY OF SHEET WAR TO SHEET WAR TO SHEET WAR TO SHEET WAR TO SHEET WAS TO SHEET

H T which was matter of a rechis Scott

fring the Lord to make his Change Enfort

THE

End.

n Old

inhed

rnity

3 171

e, lik

Season

ne U

Peau

DGI

ГΗ

CONTENTS.

SECTION I.

F my Birth, Parentage, and Convincement of the Page 1

Is a Narrative of the Beginning and Progress of Truth, among us in this Nation, and about the City of London:

And whom God made Use of, as Instruments in those early Days.

P. 9

SECT. III.

Shews what Care and Good Order the Believers in the
Truth were led and directed into, both Men and Women; and how they answered their particular Care
and Service in the Church, in those early days.

p. 22

Of the Coming in of King Charles the Second, and what ensued thereupon: Of the Act for Banishment, and great Imprisonments; with something concerning Edward Burrough.

P. 23

Contains some Account of my Early Sufferings for the Truth, in Refusing to Swear, and Pay the Hireling Priests, &c. With certain Queries upon each, and the Priests Replies to both p. 28

A farther Account of the Act for Banishment, and the Proceedings thereupon, with what followed.

p. 75

SECT.

The CONTENTS.

SECT. VII.

Meetings Molested, and Meeting-Houses seized by the Magistrates for the King; and afterwards Guards of Soldiers placed in Meeting-Houses to keep us out and what enfued thereupon. P. 93

SECT. VIII.

Of the Beginning and progress of the Conventicle At with the Form of a Convicting Warrant; and what Enfued thereupon.

SECT. X.

(Which should have been S. IX.) The Answer to the Bishn of Canterbury, to George Whitehead and my felf, upo our Application to him, and fignifying the Penjur and falle Evidence of the Informers, Se. with fom Commentaries thereupon. p. 10

Shows what Core a . IXG . IF O'B & the Believers in the

Shews the Sharp and Watchful Eye of the Priefts, after their Gain from their Quarter, upon Rebuilding the City after the Pire. About O san a sive of Pes 10

SECT. XII.

A Caution to Magistrates. ended a company Order for the the there and and area

Is a Collection of the Observations and Remarks of Go ard Croefe, Dedicated to Nicholas Witfen, Burgo-Mafte of Amsterdam, concerning the Quakers.

SECT. XIV.

Contains a Description of the Ground and Cause from whence Persecution for Religion doth arise; and all the Qualifications of the Persecuted. P. 18

further Account X of SEC To XV. cooper verifier

Concerning Magistrates and their Office, and of the Ob edience due to them. P. 21

TH

THE

AUTHOR

TO THE

READER.

Friendly Reader,

Having in the time of my Pilgrimage in this World, had some Knowledge, and some inward Observation of the Two Mylical Kingdoms of Light and Darkness: In which all the Sons and Daughters of Men upnthe Face of the whole Earth are comprehended, and will be Eternally Concluded as Subjects of ne or the other. I am drawn forth in the Love of God, according to my Measure, to give ome hints, by way of Description of them both; naving for some time had my Conversation amongst the Subjects of the Kingdom of Light, Peace and Consolation; as in times past I and amongst those in the Kingdom of Darkness, where Sin and Iniquity bears Rule.

A

In

Abe Of

P. 18

ale from

rds of out,

le At, what P. 91

Bish

p. 10

s, afte

ing the

P. 10

of Ge

-Mafte

the Ob

P. 21

In these Kingdoms are two Capital Cities, the one Jerusalem, a City that is compact together, Psal. 122. 3. They shall call it the Throne of the Lord, Jer. 3.17. A City of our Solemnities, and a quiet Habitation, Isai. 33. 20. The other is of Babylon, or Confusion, the City of Desolation and Assonishment, Jer. 50.12, 15.

nishment, Jer. 50.13, 15.

These Kingdoms are in continual Opposition one to the other, even as Light and Darkness. In the one there shall be no Night, they need no Candle; for the Lord God giveth them Light, Revel. 22. 5. The other is the Seat of the Beast, and his Kingdom is full of

Darkness, Revel. 16. 10.

Of the Original of these Kingdoms and Cities there are Records in Sacred History, a History of undoubted Verity: The City Jerusalem hath Foundations whose Builder and Maker is God, which Abraham looked for, Heb. 11. 10. And unto this City the Faithful in all Ages have their Eye, and they desire to be made Citizens of this City.

The other City of Babylon, or Confusion in the Type, was begun and carried on by Nimrod, the Rebel and Tyrant of the Race of Curfel

Ham, Gen. 10.6, 8. 1 Chron. 1. 10.

Between these two Kingdoms, there is always War, and continual Enmity in one against the other, which Proceedeth from the Contrariety of

the

ties,

pact

l it

City

ion,

, or

Mo

ition

nes

they

them

Seat

H of

iti

istory

hath

er s

. 11

Ages

Cin

usion

Vim-

urfed

livar

A the

iety of

the

the Natures of the Seeds which govern their Inclinations, Gen. 3. 15. Rom. 8. 7. Jam. 4. 4. And as they are under distinct Kings, so their Government is distinct.

The one is governed by Just and Righteons Laws, Ordained and Established by the Great Law-giver; even GOD Almighty: The other by Corrupt Will and Power, which Naturally tends to Oppression and Cruelty.

The General, and Universal Law of one Kingdom and City of Light and Peace, is Love, and the Fruits and Effects thereof are manifold.

The Laws of the other Kingdom of Darkness, are altogether Arbitrary, and the Effects are an werable thereunto.

The Subjects and Inhabitants of Jerusalem, delight in Acts of Justice, Mercy, Charity, and they do good to all; they love Enemies, and pray for them that misuse them, or dispitefully treat them: They render not Evil for Evil, but overcome Evil with Good, according to the Command of Christ Jesus their King and Governour, Matth. 5. 44. Luk. 6. 35. Rom. 12. 21.

The Subjects and Inhabitants of the other Kingdom and City Babylon, act quite contrary, they render Evil for Good, Harred for Love, Envy, Malice and Bitterness, for Good-will

and Kindness.

What

What I here presented thee with, respecting these Kingdoms and Cities, is not what I have only heard by the hearing of the Ear, now is it a Draught from the Copy of any who have pretended to describe them; perhaps from the Copy of another, and so by Tradition: But what in Measure I know from Experience, having, with some Application, sought to know, and be acquainted with the Nature, Laws, Discipline, and Government of the City New Jerusalem; as I was in some Degree unwanily Subjected to the Laws and Customs of the Opposite City of Darkness and Confusion.

In the City of Jerusalem, here is one only Judge and Law-giver, His Laws most just and equal; they are not couched in Ambiguous Terms and Sentences, but Plain and Legible to every Understanding, being written in the Fleshly Table of the Heart, so that the Way-faring Man, though a Fool, shall not Err, Isai 35.8.

An Interpreter is also always near at hand, Job. 33. 23. none need to spend their Money for Counsel, nor Fee Advocates: The Lord of the Country hath given and appointed a Free Advocate, 1 Joh. 2. 1. who pleads our Cause, and maketh Intercession freely, Rom. 8. 27. and 34. Heb. 7. 25.

And as there is but one Principal Judge, so in all Causes there is but one Chief Witness to give Evidence; which Witness is always present, and beholds all Actions; yea, the very Thoughts, 1 Sam. 2.3. Rom. 2.15. So that there can be no Hiding, or Covering, nor pretending for an Appeal to any other Judgment-Seat, Behold the Judge standeth before the Door, Jam. 5.9. There can be no going in nor out; no escaping or avoiding this Judge; no Bribe, or Gift can blind the Eye of this Judge; but before him all things are Naked, and opened unto the Eyes of him, with whom we have to do, Heb. 4. 13. No covering or hiding from him; it is in Confessing and Forsaking our Sins, that we obtain Forgiveness and Cleansing, 1 Joh. 1.9. Here is Opportunity for Christ the Advocate to appear, and to interceed with the Judge, the Father, who heareth and accepteth the Son, John 11. 41, 42. And him that cometh to me, saith Christ, I will in no wife cast out, Joh. 6. 37: And this is the Will of him that sent me, That every one which seeth the Son, and believeth on him may have Everly sling Life Ver 40. him, may have Everlasting Life, Ver. 40.

And after this Manner, is the Order and Go-vernment of this Kingdom, Universally over all the Sons and Daughters of Men, upon the

Face of the whole Earth.

I shall now take some notice of the Travel and Progress, made by the Subjects of this Kingdom, towards the City of Rest and

Peace;

hand, ey for f the

phat

nor ave the vhat

ing,

d be line,

em; d to

ty of

only

just

Imbi-Leen in t the not

Ad ause,

3. 27.

ge, 10 es to give Peace; and of the Treatment, Interruptions and Discouragements, which they have met with from the Inhabitants and Subjects of the other Kingdom of Darkness and Confusion: Which for thy Observation and Information, I refer thee to those few Remarks I have gathered, for the most Part, from my own Knowledge and Ex-

perience, and are as follows.

The Discouragements we met withal in our Progress and Travels, were not only from open Enemies; but from some who pretended to be setting forward, and Travelling to the same Country and City, as the Spies did in the Days of Old, when the Israelites were Travelling under the Conduct of Moses their Leader, who sent out Spies to discover the Country, Num, 13. 16, 17. Now of Twelve that were fent, only Two brought a good Report, Two honest Men, Caleb and Joshua, Men of another Spirit than the rest: These Encouraged the People, whereas the greatest Number discouraged them, by telling them the Inhabitants of the Country were Gyants, the Sons of Anak, and we were in our own Sight as Grashoppers, and so we were in their Sight, Vers. 33. We be not able to go up against the People, for they are Stronger than we, Verf. 31. The Cities are Walled and very great, Vers. 28. And thus being betrayed and overcome with Unbelief, a Fear entred them: And these Evil

Evil Spies discouraged the People, and caused them to murmur against the Lord, and against Moses their Leader, Chap. 14. 2. 3. But Caleb and Joshua not being over-awed with Slavish Fear of the Sons of Anak, they stilled the People, Chap, 13.30, and encouraged them, saying, Let us go up at once and posfess it, for we are well able to overcome it; Only Rebel not ye against the Lord, neither fear ye the People of the Land: For they are Bread for us, their Defence is departed from them, and the Lord is with us; fear them not, Chap. 14. 9. But those Ten Unbelievers, altho' they were made to confels, that the Land Flowed with Milk and Honey, Chap. 13. 27. Yet having begot Unbelief in the People, they were all set against Caleb and Joshua, and bid stone them with Stones, Chap. 14, 10. de identil

Now to bring this Relation as a Comparison home to our Times, and our own Native Country, the Nation of England: Will it not run Parallel with the Practice in our Remembrance, of the Unfaithfulness of some, who pretended to some Interest in Spiritual Canaan, the Land of Rest and Peace, promised to Spiritual Israel, (under the Conduct of our Spiritual Moses, Christ Jesus) who have brought an ill Report upon that Good Land, through their Unbelief, and their being over-awed by slavish Fear?

A 4

But

zi. Vers. come these Evil

tons

with

ther

bich

efer

for

Ex-

our

open

o be

anne

Days

lling

who

um,

lent,

mest

ther

Peon

aged the

and

ers,

33.

ople,

But the matter will differ here, Those Spies which brought an Evil Report upon the Good Land of Canaan outward, were yet fent by Moses; as were Caleb and Joshua: But these in our Days that have brought an Evil Report, and endeavoured to discourage Spiritual Israel in their Travel, have taken upon them to go, but were never sent; and altho? they undertake to tell, The Land is good, and that it flow ed with Milk and Honey, as the unbelieving Spies of Old did: Tet there is just Cause to suspect they cannot give a Description from any true Knowledge of the Country, having, it may be thought, never Travelled one Day's Journey in it, nor gathered one Cluster of Grapes from the True and Living Vine, Christ Jesus.

But as in the Days of Old, the Unbelieving Spies Discouraged the People, by representing to them, That the Inhabitants of the Land were Gyants, the Sons of Anak, Men great of Stature, we are in our own Sight but as Grashoppers, &c. So these Pretending Spies in our Days being over-awed with slavish Fear, they tell of the Sons of Anak: This and the other tall Sin of Lust and Evil Concupisence, Inhabitants of the Land, who dwell in the Heart and Body of the Country, and are Great of Stature: It is true the Land is good, say they, and sloweth with Milk and Honey; but the Inhabitants of Sin and Iniquity that

Spies

Food

t by

port,

frael

go,

low.

ving

any

may

urney

from

ving

nsing Land

great

ut as Spies

Fear,

he o

ence,

2 the

Great

i, fay

ney;

that

dwek

dwell in it, are stronger than we, and the Cities are Great and Walled with Custom and long Continuance; and moreover, we see the Sons of Anak there, those mighty Gyants of Pride, Ambition, Vain Glory, Love to the World, Honour, Riches, Preferment, Self-Love, Self-Preservation, and Self-Interest; Favour and Friendship of Great Men, &c. We cannot engage with these Sons of Anak; alas! we are in our own Sight but as Grafhoppers.

These have been, and are the False Treachejour Spies, who have withstood the Valiant and
True Hearted in the Spirit of Caleb and Joshua in our Days, and who being over-awed
by Unbelief and slavish Fear in their own
Hearts, they by this their Evil Report, have,
and do Discourage the People, and cause them
to Murmur and Rebel against our Spiritual
Moses, Christ Jesus, who appears in the
Hearts of the Sons of Men in these Days, to
lead them out of Spiritual Ægypt, the Land
of Bondage in Sin and Iniquity, into Spiritual
Canaan, the Land of Freedom, Rest and
Peace.

And when at any time the Couragious Spirit which dwelt in Caleb and Joshua, hath arisen in any in our Days, to encourage the People to Engage and Overcome their Enemies, saying, The Land is an exceeding Good Land, and

ıt

if the Lord delight in us, then he will bring us into this Land, and give it us: Only Re, bel not ye against the Lord, neither fear ye the People of the Land; Their Defence is departed from them, and the Lord is with us, fear them not, Numb. 14. 7, 8, 9 Hath not this been the Language of the Honest in the Spirit of Caleb and Joshua in our Days?
But as then they bade Stone them with Stones, So in like manner have these, like Caleb and Joshua, been treated in our time. And the Glory of the Lord appeared in the Tabernacle of the Congregation, before all the Children of Ifrael, and the Lord faid unto Moses, How long will this People provoke me? I will smite them with the Pestilence, and disinherit them, Ver. 10. 11, 12. Who can but say these things have been brought to pass in our Days? But Meek Moses belought the Lord, and pleaded with him, saying, The Lord is Long Suffering, and of great Mercy, forgiving Iniquity and Transgression, Pardon I beseech thee the Iniquity of this People, Ver. 18, 19. And in like manner our Spiritual Moses, Christ Jesus, bath moved in the Hearts of his Suffering Servants and Children to Pray for the Forgivenes of their Enemies: But the Lord faid, Those Men which have seen my Glory, and my Miracles, &c. And have tempted mę

(ixi)

me, and have not hearken'd to my Voice, furely they shall not see the Land, Neither shall any of them that provoked me, see it, Numb. 14. 22, 23. Vers. 24. But my Servant Caleb, who had another Spirit, and

Joshua the Son of Nun, Ver. 30.

oring

Re

fear

ence

rd is

8, 9

lonest

ays?

With

like

time.

d in

efore

Lord Peo

With

. IO.

have

Meek

With

ring,

and

the

And

hrift

uffer-

For-

faid

lory,

pted

me

I would to God that the Example and Punishment which followed upon the Israelites of Old, as the Consequence of their Murmuring and Rebelling against God, may be weightily considered by all in this and succeeding Generations, lest that they be cut off as those Israelites were, and never suffered to enter the Good Land of Promise, of Peace and Rest, under the Conduct of our Spiritual Moses, Christ Jesus, the Light of the World; given for Salvation to the very Ends of the Earth.

And I pray God, the consideration of the Rewards which attended Faithful Caleb and Joshua, and the particular Regard God had unto them, and how he signalized his Favour in sparing them, when the Carvasses of so great a Multitude fell in the Wilderness, and none suffered to enter the Land of Promise, save Caleb and Joshua, of those that were Numbred, from Twenty Years Old and upward; may be as a Motive to Encourage the Faithful to Perseverance in their Faithfulness to the End.

And

And now Reflecting upon the various Exercises, Tribulations, and Afflictions which have attended us in our Travel; and remembring also, the manifold Deliverances, which God hath mercifully wrought for us; I have made some Short Collections of both; and also taken notice, how from a Small Beginning, GOD hath Enlarged his Sanctuary, and Carried on his own Work (through great Opposition) by his own secret Arm of Power, to his own Praise for ever. The Remembrance of which, being at this time fresh upon my Mind, I cannot but recommend the Same to the Serious Consideration of the Reader: And with an earnest Breathing to God, that he will be pleased, through his own Divine Grace and Spirit, to encline many more to feel, him, as he hath done my Soul; Blessed be his Name and Power for ever, and to love his Appear. ance above all External Objects, of what Nature or Kind soever, and that in Simplicity of Heart, they may give and ascribe all Glory, Honour, and Praise to Him over all, as my Soul doth,

bred, from Thrency Toars Old and an

oncy be as a Mostrue to Encourage the Pair !

W. CROUCH.

Conceiment in the Night Season as

happened in England, with the Uni

to sortunity: My Pather was taken in

bound my felf Apprentice in Cor

of and ramily ABIRARA Account

e on h

ie

e,

nn e-

r. ie

re

e

e

, e

ı-

y

Historical Account, &c.

SECTION I

Of my Birth, Parentage, and Convincement of Truth.

Was Born, according to my best Calculation, on the sisth Day of the Second Month, called April, 1623. In a small Village called Penton, by Weybill, near Andover in Hampshire: My Father was a Substantial Yeoman, of Good Repute in the Country, and well beloved of his Neighbours: My Mother was a Religious Woman, and had Conversation amongst the People in that Day called Puritans; she was very watchful over her Children, to preserve us from Committing any Evil, either in Word or Action, and would often get us together, and be with us on our Knees in Prayer to God, sometimes in the Day time, and some-

fometimes in the Night Season, as she had Opportunity: My Father was taken from us in the Prime of his Years, leaving his Children Young. And by reason of the Wars which happened in England, with the Unsettledness of our Family by frequent Removings, I was deprived of a great Part of what fell to my Share, by the Will of my Father, and by sundry Interruptions was prevented of that Education in Grammar Learning, which otherwise I might have enjoyed.

In the Year, 1646. I came to London, and bound my felf Apprentice in Cornbill, near the Old Exchange, and my time being out, I feated my felf, after some time, in Spread-Eagle-Court in Finch-Lane, near Cornbill afore faid.

And now to speak something particularly, with respect to my own State and Condition from my Childhood: God was pleased in his abundant Grace and Favour, to place his Witness near, even in my Heart and Conscience; to that when I was a Child, I was preserved from many Evils incident to Youth, and an Ave continued with me as I grew up; and God did often visit me in Mercy, and preserved and delivered me from many Great Temptations and Evils; for which my Soul gives Thanks and Praise unto his Excellent Name, in the continued Remembrance thereof.

And as I did encrease in Years, the Lord's Care was over me, so that I did not accompany my self with the Rude and Extravagant Youth of the Times; but rather took Pleasure in a

fober

lol

70

ve

Re

y.

bfl

no

T

2 4 5

hin

#1

þt

E

nii

01

HGN

ai R

s in

Was

my

fun.

de

wife

and

the

, I ead-

ore.

tion

nesi

i lo rem Avre

1

and ions

inks the

rd's

any

outh

in 2 ober

Op Tober Sort of Company, and fuch as were Reigiously inclin'd, and my Defire and Endeafren vours lead me to hear fuch Publick Preuchers as hich were most Esteemed and Pollowed by the most ness Religious, as I apprehended : And I did often Write the Sermons, and was fometimes great vaffected, and would return Home in the time of my Apprentiship and tetire my felf, and offer up my Prayers to God! But, alas! I did not know and confider that the Lord was for hear unto me, and that thele his Visitations were as a Hand held forth, or as the Star. which the Wife Men followed, until they came where the Child Jesus (given for the Saviour) was, whom they fell down before and worhipped: But I being Ignorant, and not bowing to, and worshipping God in that Appear-10 rly, ance, or Manifestation so near unto me, as I bight to have done; I knew little Growth or Encrease of Grace in my Heart, or Power over s a· my Affections and Lufts: And now in this time of my Ignorance of God being fo near, I was fometimes overcome with finful Temptations, and vain Objects too often prevailed upon me, which afterwards proved to be a Burthen and Load upon my Soul: Yet God in his Great Mercy did not cast me off, Blessed be his Name for ever! He with much Long Suffering and Patience followed me with Conviction and Reproof.

And in the Year, 1656. I came to be in some Measure Convinced of the Everlasting fruth of God, revealed and made known to a despised People called Quakers: As also my

Mother

ry

0

en

138

au

ny

et

Ri

0

O

TAI

n

GO

n

n

b b

E) CL

20

ri

r

60

bf

b

Mother and Sifters had been before Convinced in Gloucestershire, near to Bristol: For by a Pa Good Hand of Providence, I was brought to fome Meetings of the faid People in London: Concerning whom I had heard various Reports; but when I heard for my felf the Te ftimeny of Truth declared, it was to my out for ward Ear as a very Lovely Song, Ezek. 33.32 W But I felt not the Power working in my Heart, Tro until it pleased the Almighty to touch it therewith, who did thereby open my Heart, and my fet my Sins in Order before me: Then, Oh then! I saw my Woful State and Condition although I was in a Profession and Form of Religion, as aforesaid; and that Salvation is only in and through Christ Jesus, the Gift of God and Light of the World, given of the Father for a Saviour unto the Ends of the Earth, Ads 13. 47. Now I found him a God nigh at hand, a Discoverer of the Thoughts and Intents of the Heart, Heb. 4. 12. A Judge standing before the Door, Jam. 5. 9. A Reprover in fecret, before whom I was made to bow and bend; He in Mercy discovered my State and Condition, and through the Manifestation of his Light and Truth in my Heart and Conscience, shewed unto me the Way to escape the many Snares and Temptations, wherein I had been overtaken, and Captivated by. Now did Sin appear exceding finful, and the Fire of God's Jealousie now kindled in my Soul, and inward Parts, in the Sense and Feeling of which, I travelled Day and Night, for Months and Years, and fometimes in the Bitterness of my Soul, cry'd

ry'd out, Hath God forfaken me? Is there no a Pardon or Mercy for me? Hath God forgotten to be Gracious? Hath he in Anger shut up his

n: ender Mercies? Pfal. 77. 9.

Re In this my Journey or Travel, I was often afaulted by Enemies within and without, I was one times Exercised with Fastings, and with Watchings, my Sleep being fometimes taken art, rom me; my Bread I eat with Trembling, and ere my Drink with Complainings: And now was and my wandring Mind called Home, and Bounds Oh et to that Nature which had Transgressed the ion, Righteous Law of God: And when the Floods ompassed me about, and the Depths closed me n of ound, Jonab 2. 3. 5. Yet from thence did I a sis of ry, and the Lord heard me, and delivered me: ther and then I was made fometimes in the Sense Ads and Feeling of the Mercies of the Lord and his and, Goodness, to say, Righteous art thou, O God! and thy Judgments are true! And further cry'd, fthe the Lord, Search me throughly; try my Heart, nd if Iniquity be found therein, let the Fire of efore le in by Fealousie burn up, and consume every thing and hat is contrary to thy Holy Will: Let not thine and Eye pity, nor thy Hand Spare, but in and through ewed Christ Jesus, the only Mediator and Saviour, give naves ne Favour with thee, and Life Eternal, whatever over t cost. And then the Lord would sometimes n ap visit me with his Thunders, and Earthquakes, and his Judgments burning like Fire in my ward boul, I have been made to cry out in the Words ch, I of the Prophet, Who among us shall dwell with Soul, with Everlasting Burnings? Isai. 33. 14. The cry'd Answer'

2

P

F

0

b

1

d

A

2

S

1

£

d

F

R

I

t

V

S

P

I

1

I

i

Ł

S

and

Answer in my Soul was, He that walketh Right teously, and speaketh Uprightly; He that do spifeth the Gain of Oppression, &c. He that dwelleth on high, his place of Defence shall be the Munition of Rocks: Bread shall be given him His Waters shall be sure, Ver. 15. 16.

But the end of my Journey to the Land of Rest was not here, I found a Necessary to continue my Travel, and get forward, for I far that a Distance is set betwixt Seed-time and Harvest: The considerate Husband-man dot not expect to Reap fo foon as the Seed is fown but he waits the Appointed Seasons, through many Storms and Tempests, until the Blad appears, and then the Ear, and after that the full Corn in the Ear, Mar. 4. 28. according to the Will of God: Even so the Seed of the King dom being sown in the Good Ground, Luk. 8. 8 the honest and good Heart, which having bear the Word, keep it, and bring forth Fruit will Patience, Ver. 15. He that believeth, shall no make haste, Isai. 28. 16. Now Patience is Grace of a most Excellent Quality and Extent it gives a Man Power, or by and through i he obtains Power to possels or enjoy his own Soul in Peace, Luk. 21. 19. And although it wrought by or through Tribulation; yet it i followed or accompany'd with Experience, and that with Hope, which maketh not ashamed because the Love of God is shed abroad in ou Hearts, by the Holy Ghost which is given unto us, Rom. 5. 4, 5. Here is Encouragement to press forward, although we are affaulted with Temptations and Sufferings, on the Right Hand

Righ

de

lwel

the

bim

COD-

fav

and

dot

awe

oug

Blad

t the

Ling

8.8

bear

Toit

D no

is

ctent

gh i

OW

iti

it i

, and

med

n out

unto

nt to

with

Hand

and

and on the Left: Having put our Hands to the Plow, let us not look back, our Happiness and Everlasting Enjoyments in the Kingdom of God, depend upon our Perseverance, He that bolds out to the End shall be saved, Matth. 10. 22.

What though Persecution, and Affliction of divers forts and kinds, with the Frowns of Men, their Contempt, Disdain and Reproach, and though Imprisonments, with many other Sufferings and Exercises may attend us; and all manner of Evil be spoken against us, for the sake of Christ and the Gospel, we ought not to despair, or grow faint because of these things, For the Crown of Life Everlashing will be the Reward of all who hold their Considence unto the End, such are made Partakers of Christ's Power and Kingdom

Power and Kingdom.

And now this I declare in Sincerity of Heart, the things I here write are not the Effects of what I have Read, of the Exercises and Experience of others, mentioned and recorded in Scripture: But from the Knowledge and Ex-

Scripture; But from the Knowledge and Experience of the Power and Operation of the same Spirit of Truth in my own Soul, according to the Measure given me of God, that I may Encourage others, who may Read these Lines of mine, to know and believe, that the Lord's Arm is not shortned, that he cannot save, nor is his Ear heavy that he cannot hear in this our Day, even as in the Days of Old: but that he is the same, through all Generatations: That He is One, his Name One, his

Spirit, his Power, and his Work One: His de-

fign is the same to all the Sons and Daughters of Men, Blessed be his Holy Arm of Power over all for ever.

As there were inwardly Fiery Tryals, so the Lord permitted outward Exercises to attend the outward Man, such as Imprisonments for not Swearing, Scoffs and Revilings of Men, Loss of Goods by Diffresses, for a Good Conscience towards God, for with-holding, or not Paying to the Hireling Priefthood, and for Meeting with the People of God to worship him, &c. Of all which it is in my Mind to give fome particular Instances of what was Insticted upon me, for the Testimony of a good Conscience, and obeying the Truth: Through all which the Lord supported me, and bore up my Head, fo that the Storms and Tempestuous Floods of Persecution prevail'd not over me: But God gave me Power, Strength and Courage, to undergo with Joy and Gladness whatever he was pleased to permit and suffer to come upon me; He preserved me from murmuring at his Providence, or to repine at the Losses which Evilminded Men, through Envy and Rage brought upon me, for my Testimony to the Truth in that Day. And although one Suffering was added after another; yet God of his Infinite Mercy and Favour (to whom be Praises and Thankfgiving for ever) took from me all Care and Fear of what Man could do unto me: But instead thereof he begat a Cry in my Soul, O Lord! Preserve me near unto thy self, let me never forfake thee, nor turn my Back from thy Law; let me never bring difhonour upon thy

sof

ver

the the

net

os

nce

ing

90

me

non

ice,

ich

ead.

of

un-

was

me;

rovilght

1 in

was

nite

and Care

But

oul, let

mon

pop

the Holy Name and Truth, nor suffer the fame to be reproached through me, by my Backfliding from thee, or through an Evil Converfation of any fort or kind whatever: The Lord hath Mercifully had regard to my Prayers, and hitherto hath kept me: Oh to him let my Soul for ever give Praise, Honour and Glory. After the Death of my First Wife, by whom I bad two Children, a Son and a Daughter : I took to Wife, in the Year 1659. Ruth Brown, 1659. Daughter of John Brown, and Ruth his Wife of Wood-fireet, London: We first Published our Intentions of Marriage at a Meeting of the People called Quakers, in Tower-fireet, London, (to wit) at the House of Humpbry Back, and Sometime after at a solenm Meeting of a few Friends for that purpole, at my House in Finel-Lane, aforefaid, we took each other as Hufband and Wife, by whom I had two Sons and three as their Fathers did the Prophets of eathqued

Abode, and his Converlation in the Pays of his Youth, todd her with Dalings of the

Is a Narrative of the Beginnings and Progress of TRUTH, among us in this Nation, and about the City of LONDON: And whom God made Use of, as Instruments in those Early Days,

As to the Place of his Birth, and outward

THE First whom it pleased God to raise up in this Latter Age, as a Chosen Instrument in his Hand, to bear Witness to the Spiritual Appearance of Christ Jesus, the true Light, B 2

who lighteth every Man coming into the World, was George Fox, who being like Ezekiel among the Captives of If ael, who faw the Visions of God, Ezek. ch. 1, 2, 3, 4. And lo a Whirlwind came out of the North, a great Cloud and a Fire infolding its felf, and a Brightness was about it, God fent bim to a Rebellions Nation, impudent and fliff bearted, and like Briars and Thorns, or las Scorpions; yet God gave him Courage, and he was not daunted at their Words, nor difmay'd at their Looks; he was not Rebellious like them, but opened his Mouth, and Eat that which God gave him; and he did Eat the Roll. and his Bowels were filled therewith, and the Spivet lifted him up, and be went in Bitterness in the Heat of his Spirit, but the Hand of the Lord som frong upon bim: And though God fent him not to a People of a strange Speech, yet they would not bearken unto him; but Evilly intreated him, as their Fathers did the Prophets of Old.

b

C

t

278

1

As to the Place of his Birth, and outward Abode, and his Conversation in the Days of his Youth, together with the Dealings of the Lord, in preparing him for the Work and Service of his Day; and also the Progress he made, (the Power and Spirit of God assisting him) in turning many Sons and Daughters from Darkness to Light, and from the Power of Satan, to the Living God: And farther, also of the hard Treatment and Usage he had, and met withal from the Hands of wicked Men, both Magistrates and Ruters, Priests and People: for the Account of all these, I refer the Reader to the Journal of his Life, & C.

Now as the Lord had bowed his Heart and Spirit into a Submissive Frame, ready to obey his Requirings; he was made willing to Travel from one Place to another, and from one Country to another, where the Spirit of the Lord directed him: He Preached Repentance and Salvation in and through Christ Jesus alone, the True Light, and the Lord prosper'd the Work he gave him to do, so that many were Convinced, and turned to Christ Fesus the true Light, made manifest in their own Hearts and Consciences, and were made Ministers thereof unto others: Which Testimony they Published and Declared in great Fear and Power, in Cities, Towns and Counties of this Nation, in Markets, Streets, and Publick Places, in the Concourse of the People, and in Steeple-Houses, or Parish-Churches fo called; where they bore Testimony against the Hireling Priests, and Formal Pro-fessors of Religion, who were in an outward Form, but knew not the Power of God, to make now was a time of great Trouble, and some who were a-fleep came to be awaken'd, and according to the Promise to the Prophet Daniel of Old, Chap. 12. Many were made to run to and fro, and Knowledge was and is encreased, blesled be the Lord for ever.

A particular Account of each Messenger and Servant, whom it pleased God by his own immediate Arm and Power, to raise up, and send torth to Publish this his Gospel Day to them, dawned, and shining forth upon the Nations, I cannot undertake to give, the Talk being

B 4

beyond

town

ld.

gao

ot

ind

ire

ut.

ent

or

ind

lif-

ous

bat

Coll.

pl

in

ord

7178

uld

im

ard

of the

Ser-

de,

in

erk-

- 10

ard

hal

res

Ac-

the

OW

W

fo

in

T

w

al

N

h

te

2

t

I

beyond my Talent or Capacity to perform: But as it pleased the Great Disposer of all things, according to his own Good Will and Pleafure. to order his Servants and Hand-Maidens into divers and fundry Parts of this Nation, fo according to his own Secret Will and Counfel he moved in the Hearts of many of his Servants to visit Foreign Nations, as Holland and Ger. many, and other of those Eastern Countries, and also the English Collonies and Plantations abroad. For particular Accounts of all which, and of the Services, Labours, and Travels they had, and underwent, and what Progress Truth made by the Ministration of the Spirit in and thre them, and how they were Received and Treated, as also of the great Sufferings and Hardships they endured; more especially in New-England, I refer the Reader to a Book Intituled, Dette England Judged, &c. as also of the Sufferings and Travels of two of the Lord's Hand-Maidens, to wit, Kath. Evans and Sarab Chivars, in the Isle of Malta.

About the beginning of the Year, 1654. some Workings of the Power of Truth came to be felt amongst some tender People in and about the City of London, and some few were Convinced, and Turned; unto the Lord about this Time, two Women coming out of the North to the City, viz. Isabel Buttery and her Companion, who (by what Providence I cannot tell) became acquainted with Amos Stodart, sometime a Captain in the Parliament Army, who when Convinced of Truth had left his Command, and Simon Dring of Moore-Fields. These Women

LAGYED

But

ngs,

ure,

, fo

fel

ints

ier-

and

oad.

d of

nad,

nade hro'

ted.

hips

and.

ffer-

and.

ars.

654.

ame

and

vere

pout

orth om-

nnot

EMY,

om-

hele

men

MIC

Women having an Epistle or Testimony given 1654. forth by George Fox, (to wit, the First inserted in the Volume of his Dottrinal Books, Directed To all that would know the Way to the Kingdom, whether they be in Forms, without Forms, or got above Forms) to direct People to turn their Minds within, where the Voice of God is to be heard: Which Epiftle or Testimony being Printed, they delivered, or dispersed abroad to such as would receive it. This Ifabel Buttery, and the other Woman, being in Company with Amos Stodart and Simon Dring, walking in the Fields towards Stepney, were overtaken by Ruth Brown, then about Sixteen Tears of Age, who afterwards became my Wife, as in Sea. I. whom Isabel Buttery stedfastly looked on, gave her one of the faid Printed Epiftles, in the Reading whereof the was Convinced of the Truth, and added to the small Number who then did believe. After this thefe Women had Private Meetings at Robert Dring's House in Walling Street, and at Simon Dring's in Moore-Fields, where they did now and then speak a few Words: To which Places my Wife went with great Expectation, and there met with Ann Downer, afterwards Ann Whitehead, a worthy Young Woman, who grew in Truth, and became an Eminent Instrument in the Lord's Hand in her Day, as doth, and may appear by divers Testimonies given of her by fundry Men and Women Friends after her Decease, who were Witnesses of her Faith towards God, and Service in his Church. Lord proved them to

Moreover

1654. Moreover in the Fifth Month of this Year 1654. it pleased God to send two of his faithful Messengers and able Ministers to the City of London, viz. Francis Howgil and Edw. Burrough, who were the First that declared Truth publick. ly there, whom he made Instruments in his Hand for the Gathering many, who like Good Old Simeon, were waiting for the Consolation of Mrael: These, upon hearing the glad Tidings of the Gospel, the very Babe of Life sprang in them, Luke 1. 41. and they Rejoyced even as by a Measure of the same Power and Spirit, which moved the Babe to spring in the Womb of Elizabeth, upon the Salutation of Mary, Ver. 44. These could fay, We have waited for him and we will be glad; and with Good Old Simeon, who when the Child Jefus was brought into the Temple, took him in his Arms, and bleffed God, faying, Now lettest thou thy Servant depart in Peace, for mine Eyes bave feen thy Salvation: A Light to lighten the Gentiles, and the Glory of thy People Ifrael, Luk. 2. 28.

Now as the Lord was pleased to visit a Tender Seed in and about the City of London, by these his Chosen Inftruments: And as he opened the Hearts of a Remnant to receive the Word of Life, and believe in it; such open'd their Doors for Meetings in their Houses, and for sometime it so continued, that they met from House to

House.

severiol/A

And now they having founded an Alarm, and Proclaimed the Great and Notable Day of the Lord, in the City and Parts adjacent, the Lord moved them to Visit the Nation of Ireland,

and

no

no

t

nd the time being come for their Departure, 1654.

Ind leaving the City, a Meeting was Appointed

Robert Dring's in Watting-street, there to ake their Leave of their Friends and Brethren;

It which time there was great Brokenness of Heart, and the Melting Power of God was anongst them, which caused great Sorrow, and bundance of Tears to flow from the Eyes of nany Tender Plants. There are yet Living, it the Penning hereof, that were then and there bresent, who do, in a fresh Remembrance thereof, give Thanks and Praise to God, with a single and upright Heart.

For a particular Account of the Labours, Fravels, and Services of these Champions for the Lord and his Truth, and how they were received in that Nation, and how Treated by the Magistrates, Rulers and People, and of the Sufferings and Hardships they endured, and how the Lord preserved them: I desire the Reader for Satisfaction to have recourse to their

Printed Works.

ear,

hful

of N

ugh,
ick-

his

bood

n of

ings

g in

irit,

danc

ary,

for

Old

ight

and

Ser-

feen.

iles.

8.

rder

hele

the

d of

oors

me

e to

rm,

r ot

the

and.

and

In the time of their Absence and Stay in Ireland, the Lord was pleased to send others of his Messengers and Servants to the City of London, viz. Thomas Aldham, Christopher Aikinson, Richard Hubberthorn, George Fox, Alexander Parker, John Stubbs, Thomas Salthouse, and some others, who Published and Declared the Word of the Lord Freely. The Meetings now continuing as before, and for some time the Meeting was held on First Day of the Week in the Fore Part at the House of Sarah Mathewes, a Widow in White Cross street, and in the Aster Part

he

be

h

h

i

m

re

i

U

1654. Part at Simon Dring's in Moore-Fields, and fometimes at Glaziers-Hall, and at the House of Sarab Tates a Widow, in a Court in Alder Sate fireet, where a Meeting doth continue to this Which cane there was great Brokennel.yed

The Lord having Encreased the Number of 1655. his People, about this time, in the Year, 1655 some Part of an Ancient Great House, or Building within Alder Sgate, was Taken for a Meet ing Place, the other Part of it, with a Yard, &c being before made a Publick Inn for Can riers and Travellers . Which having for a Sign the Bull and Mouth, occasioned the Meeting held there, to be known and diffinguished by the Name of Bull and Mouth, or Bull-Meeting which was the First Publick Meeting Place Taken and Set a-part for that Service; where Meetings were held on every First Day of the Week, in the Fore Part of the Day, and on the Fourth Day of the Week, in the Fore Part of the Day, and so continued until the Dreadful Burning of the City, when the fame was laid in Ashes. And being now come to Time in some degree

within my own Knowledge and Remembrance 1656. to wit, the Year, 1656. when I find the two afore-mentioned Friends, to wit, Francis How gill and Edward Burrough returned from Ireland, and frequenting the Meetings in and about the City of London, where their Service was very great, and I may fay in the Words of Paul, Rom. 11 13. They were the Apostles of this City in their Day, by whom many were gather'd, both Sons and Daughters, and were Settled through the Grace of God in the Faith of the Gospel, by the

1711

and he effectual Working of the Word of Life thro' 1656. Bate he Lord, as aforesaid. And the Lord opened he Lord, as aforefaid. And the Lord opened he Mouths of some of the Inhabitants of this City, to bear Witness to the Truth now made mown. The first of which that had a Publick Testimony to bear, was Ann Downer aforesaid, who was followed by Richard Greenway, John files, Sarah Blackberry, Ann Gold, Rebecca Fravers, Richard Davies, William Bayly, Mary Booth, and fome others.

this

er of

1655

build.

Meet-

, 84 Car

Sign

eting

ed by

eting, aken

tings

k, in

ourib

Day,

ng of

es. egræ

ance,

two

How

land,

ie Ci-

reat.

0. 51

t heir

Sons

1 the

, by

the

Now those Meetings which I found and freuented at my First Convincement, were at the Bull and Mouth, at Sarah Tates's in Aldersgate-freet, at Humphry Back's a Goldsmith in Towerstreet, held on the First, and on the Sixth Days f the Week, both in the Afternoon: And at he House of Gerard Robert's, in a Street called Thomas Apostles; where sometimes Resorted Cravelling Friends, who came out of the Counry upon the Service of Truth, and there was lso a Meeting on the First Day of the Week, n the Afternoon; and for some time at the House of Samuel Vaus in Basinghall-street, was Meeting on first Day, in the After Part of he Day, and at the House of William Woodcock in the Savoy, was a Meeting on the First Day, and on the Fifth Day of the Week, at which Place Meetings are continued unto this Day. About this time also a Meeting in the Afternoon was fet up at Horsly-down, in the House of a Widow there; and the Number of Friends Encreasing, a Piece of Ground was procured to Build a Meeting-House upon, and accordingly a Meetingand is the same which continues there. There was also a Meeting at Stepney, at the House of one called Capt. Brock, which continued them until about the Year, 1665, or 66. in the stead of which a Meeting was settled at Ratcliff, and a Meeting-House there Built, and since enlarged

as it is at this Day.

We had also Meetings on the First Day of the Week at Worcester-House in the Strands where one Nicholas Bond had Lodgings, who had some Place, or did belong to the Court: He afterwards taking Lodgings at the Great House at Greenwich, called the Pallace; we had Meetings there for some time: We had also some Meetings at the House of Gobert Sikes in Hackney; and for some time we had Meeting in the Pall-Mall near James's, at the House of Elizabeth Trott a Widow: We had Meeting also in the Pallace-Tard, Westminster, at the House of Stephen Hart, both which last mentioned were discontinued, and an House was taken at Westminster for a Meeting-Place, and so continues to this Day.

In this Year, 1656. or near that time, a Meeting was fet up in John's Street, called the Peel-Meeting, which still continues there, and the Meeting in Westbury-street, bearing the Name of Wheelers-street-Meeting, which sirst began in the House of John Oakly, in an Upper Room; and being encreased in Number, another Room was added; but the Meeting still encreasing, and both Rooms being too strait, the Meeting was sometimes without Doors, and

after

after a Tent cover'd with Canvas, or Sail Cloth, 1876; was fet up in the Garden, where the Meeting was kept for some small time, till a Meeting-House was there Erected, which hath been since Enlarged for the Conveniency of the Meeting.

About this Time also, Meetings were set up at Hammersmith, Hendon, Kingston, Wansworth, Barking, Ham, since at Plaistow, and at Wal-

them-Abby. The Han mobile to the on the Hour

sed,

here

e of

here

tead

and

ged,

y of

and

who

urt:

reat

: had

alfo

es m

tings

afe of

tings

t the

men-

Wat

and

THE

ne, a

d the

, and

g the

firf

Upper

ano

g still

ftrait,

rs, and

after

During which Time and Seafon, the Lord in a Plentiful manner did shower down his Bleffings and Favours upon his Heritage, in and about the City of London, and Places adjacent. by fending many of his Meffengers and Servants to Visit them, to water and refresh his Plantation, that they may grow and flourish, and bring forth Fruit to his Praise, viz. George Whitehead, William Dewsberry, Stephen Crifp, John Crook, Josiah Coal, Samuel Fisher, John Whitebead, Richard Farnfworth, George Pox the Younger, and many others, whom he fitted and prepared for his Work and Service in their Day. These Published Deliverance by and through Repentance to Poor Captive Souls enlaved in Sin, through the Lufts of the Flesh reigning in their Mortal Bodies, through the Temptations of Satan.

Now the many Meetings which were set up and added in these Years, and about this Time, are sufficient Testimonies to the Progress of Fruth at that time made, by the Messengers and Servants of the Most High, and how it pleaded the Great God to prosper his own Work,

through

1656; through fuch, whom he had chosen, and made Faithful Labourers and Ministers, in the Word and Doctrine of the Gospel, whereby many more were brought to believe in, and return to the Great Bishop and Shepherd of their Souls Christ Jesus the True Light. And although with great Love and Good Will to their Country Men and Neighbours, they did thus Labour and Travel in divers Parts of this Nation, a well as the City of London, and Parts adjacent, and were gladly. Received by many well diff posed People; but were often Evil Entreated by the Wicked, and as the Primitive Christian were of Old, fometimes Beaten, Stoned and Imprisoned, and every where Evilly spoken of and the People often in Uproars and Tumula when the Servants or Messengers of God wen fent amongst them: Even like the Jews of Thessalonica, who when Paul Preached to them. and Reasoned with them out of the Holy Scriptures, of the Sufferings and Resurrection of Jefus, and that he was the Christ: And as it was then, even fo now, those that Believed not Act. 17.5. Lewd Fellows of the bafer Sort, did gather together, and affault Houses, and bring Friends there met before the Rulers, crying These that have turn'd the World upside down, are come bither alfo, Ver. 6. Whom many of the Priests and Hireling-Teachers did often Incense, for fear their Craft, by which they get their Wealth, should be set at nought.

From the Year, 1654. (in the time of Oliver Cromwell, who died, Anno 1658.) and from thence to 1660. the Sufferings and Exercises of

dayonda

many of the People of God scalled Quakers, 1660. ord were great and manifold, although no Law was Enacted against us in that Time; yet be-turn sides the Sufferings inslicted by the Rude Peo-ouls, ple, we were made great Sufferers by the Magifrates and Rulers, and that only for the fake of a Good Conscience towards God: For some bour were Imprisoned for refusing to Swear; some for n, a using the Plain and Proper Language of Thee cent, and Thou to a fingle Person; and others for distriction wearing their Hats, and not putting them off when brought before Magistrates, or in Courts tian of Judicature, have been both Fin'd and Imand prisoned: Some for not paying Cuthes to the en of Hireling Priests, have been Imprison'd and made iults great Sufferers; and for Testifying against were them, and their Formal Worship; and others for Publishing and Declaring the Day of the them. Lord in Steeple-Houses, Markets, &c.

Scrip And although the Enemy of our Peace and on of Prosperity did prevail over some particular as it Persons, who made some shew for a time a-d not, mongst us; yet the Lord was pleased to preferve a Remnant stedsast in the Truth, and who bring turned not either to the Right Hand, or the rying Lest, but their Minds and Hearts were kept down, upright to the Lord, over all the Devices of ny of Satan within, and the Malice of Enemies often without.

We could be on the frequency brossill to make self description of the color o ment was proferred in all charges of the

suicense bloom remow sult,

I has eva Figure of sood sow he bus

from cifes of

many

they

til 918

Oliver

well on SECT. III.

Shews what Care and Good Order the Belie. vers in the TRUTH were led and directed into, both Men and Women, and how the Answered their particular Care and Servin in the Church, in those Early Days.

Fire the taking of the House, call'd Bul and Mouth for a Meeting-Place, as afore laid, the Ancient Men-Friends about the City did sometimes meet together, to the Number d Eight or Ten, sometimes a few more were added, in an Upper Room belonging to the Place, there to confult about and confider of the Affairs of Truth, and to communicate to each other what the Lord opened in them, for the Promotion thereof; and also to make such Pro rifion to supply all necessary Occasions which the Service of the Church might require.

- And now also some Ancient Women-Friend did meet together, to confider of what appertained to them, as their most immediate Can and Concern, to inspect the Circumstances and Conditions of such who were Imprisoned upon Truth's Account, and to provide things need ful to supply their Wants: And what did of might more immediately concern Men-Friends the Women would acquaint them therewith; and all was done in great Love and Unity, m Jarr or Discord amongst them, no Repining of Murmuring; but a fweet Harmony and Agree ment was preferved in all things. These Wo

men did also enquire into, and inspect the 1660. Wants and Necessities of the Poor, who were Convinced of the Truth; and they sate not still until the Cry of the Poor came to their Houses: But where they did suppose or discover a want of Help, their Charity led them to enquire into their Conditions, and to minister to their Necessities.

And thus things were carried on with Chearfulness and Brotherly-Kindness, in the Infancy of the Church: All Whisperings and Backbitings were shut out, and Love and Good-will to all were promoted and cherished.

And afterwards as Truth grew and prospered, and many came to be added to the Faith, the Meetings came, through the Providence of God, to be settled in that Order and Method as at this Day.

SECT. IV. molslodW

who, rollowing the Advice of Bvil Countil

Of the Coming in of King CHARLES the Second, and what enfued thereupon: Of the Act for Banishment, and Great Imprisonments; with something concerning EDWARD BURROUGH.

N the Year, 1660. in the Third Month King 1660. CHARLES the Second Returned to England; at which time the Waters swelled mighting, and overflow'd the Banks, the Winds blew, and the Sea raged; for the People were in Up-

Belieected the

rvie

Bul afore-City cer d

o the

or the h Prowhich

riend pper-Care

s and upon need lid or

iends, with,

ing or Agree

men

1660. roars and Diforders, and had great Expectations, that now they should have Opportunity to destroy and lay waste the whole Heritage of God: The Roaring, Swearing, Drinking, Revelling, Debauchery, and Extravagancy of that Time I cannot forget, with the Menacings and Threats of the Rabble against all Sobriety, and against Religious People and their Meetings, which they expected flould be now totally supprest and brought to nothing. Soon after the King's return, he was Visited by fundry Epistles, written in great Love and Good-will unto Him, and his Council, from several Serwants of the Lord, (of the People called Que kers) who were moved thereto through the Spirit of his Son, to Admonish and Counsel him in the Fear of the Lord, to avoid those Judgments which had fallen upon those Princes who, following the Advice of Evil Counfellon, had Persecuted the People of God: Which Wholesom Counsel had little or no Place in his Heart; although upon Richard Hubberthorn's Delivering the Epiftle written by George For the Younger unto him, called, A Roble Salttation, and a faithful Greeting, unto the Charles Stuart, now proclaimed KING, Ga He did Promise that none should be Molested, or called in Question for their Opinions in Religion, who did not diffurb the Peace of the Kingdom Yet he had little or no regard to his Promile; for although not one of the People called Que kers, was at any time found in any Plot, of Contrivance against the King and Government nor could in any wife be fuspected in the least

of any Confederacy, or Combination of Evil 1660. against him or the Government : Yet in a little time a Law was made to Banish us out of our Native Country, for the Exercise of a Good Confcience towards God, and meeting together to Worship Him, according to our Perfwafion.

ecta-

inity

ge of

Re-

that

s and

and

ings,

otally

after

indry

l-will

Ser-

Que.

1 the

unsel

thole

inces

llors V hich

in hi

borns

e Fox

e alu

tha

, 50

edor

123014

dom:

mile;

911

or, of

ment

e leaft

And fo very Severe and Cruel was the Profecution of this Law, that many were taken up at our Peaceable Religious Meetings in and about the City of London, and elsewhere, and actually Banished, and sent out of their Native Country; Husbands from their Wives, Fathers from their Children, and House-keepers from their Habitations and Families, for no other Cause than as aforesaid: And thus the

KING did Violate his Promise.

During this Persecution, great were the Sufferings of the Lord's People in this City, and elsewhere in the Nation. In many Places the Goals were filled with the Innocent; but the Lord was always near to preferve them, and to keep up their Heads, so that the Water-floods did not cover nor overwhelm them; he fupported them with Strength, he opened the Springs of Life, he made them to drink of the Brook by the Way, and refreshed their weary Souls; so that they fainted not, nor were dismay'd. Everlasting Honour and Praise be given to his Excellent Name for ever.

Amongst the many others, who were at this time shut up in Nasty Holes and Prisons, in this City, was that Eminent and Worthy Servant of the Lord, Edward Burrough; of whom I

think

1660 think my felf obliged to fay fomething in particular, with respect to that Spiritual Relation in which I stood to him, even as a Child to a Father; upon which Account he was very dear to me, I Lov'd and Honour'd him in the Lord, and for the Truth's fake: I had many times an Opportunity of Conversing with him, and wrote feveral Things from him, as he dictated them, which were fince Printed in the Collection of his Works. He was a Man (though but Young) of Undaunted Courage, the Lord fet him above the Fear of his Enemies, and I have beheld him filled with Power by the Spirit of the Lord: For Instance, at the Bull and Mouth, when the Room, which was very Large, hath been filled with People, many of whom have been in Uproars, contending one with another, some Exclaiming against the Quakers, Accusing and Charging them with Herefie, Blafphemy Sedition, and what not; that they were Deceivers, and Deluded the People; that they Denied the Holy Scriptures, and the Resurrection: Others endeavouring to Vindicate them, and speaking of them more Favourably: In the midst of all which Noise and Contention, this Servant of the Lord hath stood upon a Bench, with his Bible in his Hand, for he generally carried one about him, speaking to the People with great Authority from the Words of John, 7. 12, And there was much murmuring among the People concerning bim, (to wit, Jesus) for some said, he is a good Man; others said, nay, but be deceiveth the People. And so suitable to the prefent debate amongst them, that the whole Multitude (27)

exceeding Calm and Attentive, and departed Peaceably, and with seeming Satisfaction.

As his Service was great in this City, so he had ashare in Suffering also: In the Year, 1662. 1662. he was Taken from a Meeting at the Rull and Mouth aforesaid, and Committed to Newgate, where after some time he fell Sick, and in a few Months sinished his Course, being gathered to his Fathers, the Generation of the Just.

In the Time of his Imprisonment in Newgate, he gave forth the following Verses, which were distributed about; and John Higgins having a Copy of them, he put the same into the Hands of one Sir William Rider, call'd a Justice of the Peace, at the very Instant when he was brought by a Constable and Watch-Men before him, at the Meeting at Stepney aforesaid, when they came there to take the Names of Friends in Order to Banishment.

Tour Goals we fear not; no, nor Banishment,
Terrors or Threats can ne'er make us lament;
For such we are, as fear the Living God,
Not being vex'd by Persecutions Rod.
Away Hypocrisse! be gone false Fear!
Immortal Life's the Crown which we do wear;
Which cannot be remov'd from us away,
That makes in Scorn your Threatnings e'ery day.
These are our Pray'rs, and thus our Souls do cry.
Let Justice Live, and all Deputation Die.

direct off to dier C 4

on Research the Parish Charact

When

orelulude

para tion

0 2

lear

an

rote

em.

his

) of

ove

nim

rd:

the

lled

Up-

Ex-

and

edi-

ers,

ners

ing

all

of

his

опе

reat

12.

Peo-

aid, de-

0

the Rebellious House of Israel, he fitted and prepared him for the Work and Service he sent him to do, Ezek. 3. 8, 9. Behold I have made thy Face strong against their Faces, and thy Forebead strong against their Forebeads, as an Adamant, harder than Flint, have I made thy Forebead, fear them not, neither be dismay'd at their Looks, though they be a Rebellious House.

Even so it pleased Almighty God, to sit and prepare this his Servant, and many others in that Day, and to give them Boldness and Courage, that they seared not the Face of Man, nor were dismay'd at their Looks; but the Cause of God was more to them than all the World, and the Glory thereof. The Truth of which doth manifestly appear from what is here Related; and that the Cause in which they were engaged, was the Cause of God, is evident from that Special Assistance of his Spirit and Power which did always Accompany them.

SECT. V.S

Contains some Account of my Early Sufferings for the Truth, in Refusing to Swear, and to Pay the Hireling Priests, &c. With certain Queries upon each, and the Priest's Replies to both.

THE first Distress that was made upon my Goods, was on the 19th of the Fourth Month, 1660. for Repair of the Parish Church

of St. Bennet Fink, so called, by John Steeven, 1660, ton, Joseph Munday, Leonard Doe, who took from me a Tapistry Carpet, cost Three Pounds and Ten Shillings; they demanded Thirty Four Shillings, and about Half a Year after they returned Eighteen Shillings: So they detained beyond their Demand Eighteen Shillings.

About the same time I was Cited by Virtue of a Process to appear at Christ Church, so called, to Answer to the Presentments of the Church-Wardens; and for not appearing was Excommunicated, as I was informed, but no further

Proceedings then against me.

inst

and

fent

nade Pore-

Ada-

their

and

rs in

Cou-Ian,

the

h of it is they

eviviru

hem.

ings

and

cer-

est's

my

urch

of

But not long after, in the Year, 1661, I was 1661. Chosen a Scavenger by the Neighbour-hood in Broad-street-Ward, and being Summon'd Guild-Hall amongst other Ward Officers, Oath was tender'd me, and I refusing to Swear, was committed to the Poultry-Compter, where I remained a Prisoner about Eight Days: And for refusing to Pay Prison Fees, and Garnish-Money, as the Prisoners call'd it, I was thut up in the Hole amongst the Common Poor Prifoners, where I had no Lodging; nor but very little Room to walk, when the Prisoners were Lock'd up in the Night Season, who lay many of them on the Floor, with a Piece of Timber under their Heads for their Pillow: After which, upon Application to the then Mayor, by Name John Fredirick, I was fet at Liberty: And then had a Roll delivered to me, to Collect the Money Rated upon Housekeepers, in order to keep the Streets Clean, and carry the Soil away, and was perswaded to give my Bond to Collect

being Customary) and to Pay the Raker, who

Carried away the Soil.

But to my great Surprize, I was about Three Months after Arrested at the Suit of the Parish called St. Bennet Fink, (who had without President, I think, obtained my Bond to Collect the Scavengers Roll) as I was told, for Tythes, or Hire for their Priest, named Samuel Clark, and was then a Second time made Prisoner in the Poultry Compter, under which Confinement I continued about One Year and Three Quarters: But through Favour of the Goaler, I had some Liberty to be at Home to look after my Business, after Two Months, or thereabouts, from my First Commitment, Paying only my Chamber-Rent, which was Three Pence a Night.

Whilst I was thus Confin'd I wrote to the Priest Samuel Clark, and charged him with the cause of my Imprisonment, or that at least it was for his sake I was Committed, and I sent

him the Queries following:

Query, I. Steing Tythes were commanded by God, and due to the Levitical Priesthood only, and intending the Fatherless, Widow, and Strangers then should have a Share therein, why have they not? Or, how dare you, the Priests, Persecute, and Sue at the Lav for Tythes, and yet not give or distribute to o hers, who have by the same Law a Share ther in, as well as the Priests had? And is not the Offence as great in you, in that you detain the

not

who

bree Fish

Pre-

lled

hes,

c m

nent

yarhad

my outs

my e z

o the

1 the

st it

sent

d by

rieft-

Wi-

hare

dare

ibute

hare

s not

etain

* the

the

the Share from the Fatherless, Widow and 1661. Strangers, as in those who detain Tythes from you, and if they are worthy Imprisonment, are not you by the same Rule worthy thereof also?

II. Whether or no Tythes, being proper and appertaining to the Tribe of Levi only, &c. have you any Right, or can you lay Claim thereto, by, or according to a Lineal Second fion; or if not so, have you then any Interest at all therein?

III. Whether or no Tythes, being by Divine Institution Originally, and appointed for a certain Use; if they are by corrupt Men converted to other Uses, than they were at first appointed, is it Lawful to Pay them; or at most, is it an Offence to sorbear? Or in whom is the Offence greater, in those that forbear to pay them, or in those who do, without Right, receive them, and convert them to a wrong Use?

IV. Whether or no, seeing Tythes were appointed to Men performing such Services as was under the Law: They who perform not the Service have any Right thereto? Or if that Service be at an End, ought not the Pay for that Service be at an End also? Or how dare any to receive Pay, appointed for Work, and not perform the Work for which the Pay was appointed?

V. Whether or no, is not their Offence greater who do not perform the Work, and yet Persecute for the Pay, than theirs, who knowing that both the Work and also the Pay are brought to an End, by the same Power which

1661. which first Constituted it, and therefore re-

greater, in those that deny the Pay attending the Work, or in those that deny the Work

intending the Pay?

VI. 'Whether or no, the whole Work at first appointed ought not to be performed, if any Part thereof ought? Or how comes a Part thereof to be laid aside, and the rest retained?

And how can the Wages be retained, or due,

when the Work is ceased.

VII. Whether, if it be in one Man's Power to pick the Work, or perform but a Part, or none at all, it may not be in another Man's Power to with hold the Pay, pay but a Part, or none at all: Or is Non-performance in one, no Offence, and yet Non-payment in the of ther, an Offence worthy a Prison?

VIII. And if it can be proved, That the Law which Commanded Tythes, and under which it was an Offence to with-hold them, was by Christ Jesus ended, before ever Tythen

were paid in England, can then a Proof remain, or Ground for Argument be, That

they are Lawfully paid, or Honestly or Reafonably demanded in this Nation?

IX. 'And if it be proved, They are at this Day of Humane Invention, and by corrupt

'Tradition required and made payable in the 'Nation; and that they are of the Pope's Or

daining, Erecting and Constituting, is it not high time they were totally cast off in England,

where the Pope is protested against to be Anti-

christian, and his Doctrines Erronious?

The 26th of the 5th Mo. 1662.

After

After he had receiv'd my Letter and Queries, 1662. he Reply'd as follows, and with his Answer he fent me a Printed Sheet, called An Item against sacrifedge, or sundry Queries concerning Tythes.

Friend Crouch,

e re-

fence

tend-

ork,

first

Part

ined?

due,

OWer

t, or

Man's

Part,

one,

he o-

t the

inder

hem,

Syt bes

of re-

That

Rea-

this

rrupt

this

s Or

t not

land,

Anti-

After

VOU suffer as an Evil-door, and therefore can I have little Comfort in it: The Money demanded of you is not due to me, but to the Parille, who bought and paid for it: And therefore if it be Unjust for a Tenant to with-hold his Rent; then it is Unjust in you to deny the Payment of this to the Church-Warden, who is but the Parish's Steward, to receive and dispose of it according to their Appointment: If they give it me; why should your Eye be Evil, because theirs is Good? Tou wrong me, by charging me with your Imprisonment, I had no hand in it; neither is it in me to Release you. All that you say about Tythes is nothing to this Business; though if I were the Rector, and had Right to these Rates long since set upon Houses, I doubt not but I could prove my Right to them, both by the Law of God and Man! But why should I enter upon a Question which neither concerns you nor me? Tou blame me for not coming to you: But seeing you never owned me for your Minister, why should I own you as one of my Flock? If you had Scrupled any thing, why came you not to me for Satisfaction, according to God's Command? Mal. 2. 7. Tho you would not own me as a Minister, much less as your Paftor; yet you might have Advised with me as a Friend and Neighbour; and at least have tried

1662 tried what Satisfaction you could have received from me. The Lord open your Eyes, and fhet you your Brear in this, and the danger of the Ways wherein you walk, and (if you belong to bis Election of Grace) bring you out of your straging Ways, unto the Great Shepherd, and Bishop of our Souls, Christ Jesus, which is the Prayer of Pas subject in Tour Friend, and we with UOV

Samuel Clark

26th July, 1662. See the ton a soul behan

To which Reply of his, I returned an Anfwer as follows: when to the stand of the medi

this to the Church-Warden who is but I

Received thy Paper, which feems to be Writ in hafte, and that thou didft not confider, thou wert Writing to one that would

peruse it, and return thee an Answer All Coverings, but that of God's Pure Spirit of Life, will be too fhort in the Day approach ing: And I can tell thee truly, Fig-leaf Et cufes will not cover now from the Searcher of all Hearts, any more than in the Days of Old it did him who faid, The Woman whom thou gavest to be with me, she gave it me, and I did Ear; and as thou haft faid, The Parish gave it me, and I received it.

The First Sentence in thy Paper manifelts

thy hafte; to wit, Friend Crouch, Tou fuffer

de an Evil-doer. bromm I abod is emprosse

I Query of thee, What Evil have I done for which I now fuffer? Or whether my Suffering is not for forbearing to do that which I believe

I believe is Evil? And if I Suffer for that I 1662. forbear to do, because I believe it is Evil; how

then do I fuffer as an Evil-doer?

Thou sayest, The Money demanded is not due to me, but to the Parish, and if it be Unjust in a Tenant to with hold his Rent; then is it Unjust in you, to deny the Payment of this to the Church - Warden, who is but the Parish's

Steward, &c.

ived

Shet

fibe

o his

gling

op of

er of

lark.

orlan

An

111818

to be

not

rould

pirit

oach-

Er.

Old

thou

I did

DICTE

ifelts

done

my

chich

lieve

I Answer, This Comparison is very improper, and not at all to the Business: I know how and for what the Rent of my House becomes due, and because I pay my Rent for my House, I have my House: Besides my House is mine, (paying my Rent) having Bargained, Contracted, and Entred into Covenants therefore: And a Bargain or Contract gives an Interest, and Covenants Fence that Interest: And that which makes a Man a Debtor, is either by Contract, Promise, or Engagement, or for something Received; none of all which have I done to, or with the Parish; nor received any thing from them, nor from any other appointed by them, whereby to become their Debtor.

All things have their Roots, from which they spring, or Foundation on which they stand: And all things in which Men have Interest, become so, either by Nature, or consequently by Gift or Purchase: Neither the Parish nor thee can claim an Interest in this by Nature; because it is an Oppression, and Nature doth not give to Men Power to oppressione another, though to Beasts of Prey it doth:

But

1662. But this being an Oppression in the Foundation, therefore the other two ought to cease

and the intent of the Law is to preferve from Oppression, and not to oppress: Neither can that be called truly a Civil Right, which doth

oppress.

And what though Provision be made to pass over the Waters by a Ship or Vessel, why should any be compell'd to use that Vessel when it becomes Leaky, and they have found a fafer and better Passage: And although Impositions have been laid on People to main tain that Ship or Vessel, yet when the Wa ters are dried up, and the Vessel become useless, ought not those Impositions to cease.

But the time is come and approaching wherein there shall be no more Sea, for the Waters shall be dried up, and the Trade and

Traffick by Ships cease: And the Merchant

of the Earth, who have grown Rich thereby, shall Mourn, because no Man buyeth their

Merchandize any more; and their great City

Babylon must be laid Waste.

'Thou sayest, If they give it me, why should

your Eye be Evil, because theirs is Good?
'I Answer, That Eye which Covets anothers is not good: What is mine Lawfully, my In terest therein ought to defend me, and nothing becomes a Debt, but by Contract, Bargain Promise or Consent; and none of all these having passed, what is taken from me to the Contrary, is by Violence, and they who give

it thee, and thou who dost receive it are?

· like

like: And it is not the Good but the Evil Eye 1662, which doth defire it, nor the Honest Hand which doth take it, or receive it, either in thee or them: And this you shall assuredly know in the Day of the Lord, when all these Coverings will not hide you.

Thou sayest, You wrong me with charging me with your Imprisonment, I had no band in it;

neither is it in me to Release you.

inda

cease

from

Can

doth

de to

why

Velle

found

lough

main

Wa

come

is b

ching

or the

e and

chant

ereby.

their City

Shoul

other's

ny In

othing

argain

thele

to the

o give

are 2

'I Answer, I did not Charge thee to have a Hand in it; but I said, It was done for thy sake, and I knew no other: And I say further, If there were none to receive the Wages of Unrighteousness, there would be no need to pay it; and if there were not a Balaam, there would be no need of a Gift, or Reward.

Thou sayest, All you say about Tythes is nothing to this Business; though if I were the Rector, and had Right to those Rates long since set upon Houses, I doubt not but I could prove my Right to them, both by the Law of God and Man: But why should I enter upon a Question,

which neither concerns you nor me.

'I Answer, It is not true, that this Question concerns not me, or thee, for it concerns us both; and for my Concernment, I have been more than Twelve Weeks since Imprisoned, and it being for thy sake, thou art Concerned also: And the Demand of me was Tythes, and the Statute calls it Tythes, and it was intended to satisfie a Hireling Priesthood in this City, as Tythes do in the Country, and they covering Maintenance, and here being not to pay Tythes in Kind, a Rate being set on Houses,

1662. ' they receive it to Answer the same End with But if thou wilt confess, That Tythes, which were once Commanded of God, are now put to an End, and ought not to be paid, nor received: Then much less ought such Gifts and Rewards be received, which were never Commanded by him.

Thou fayeft, Thou doubtest not but to prove

thy Right, &c.

I Answer, I have and do doubt it, and "therefore I did fend to thee to prove it, and 'although thou art not the Redor, and fo haft ono Right to the Rates, as thou haft faid, Why doft thou Receive that which thou haft no Right to? Or however, thou being but the Receiver, art liable to an Account; and it is but Reason, that thou should'ft either Vindicate their Right who give it thee; or if upon Examination it appear, that they have no Right to give it, then thou oughted to forbear to receive it: And to this intent was my fending to thee, and in Love, that neither thou, nor the Parish, might do that which Truth cannot Justifie.

Thou sayest, Tou blame me for not coming to you; but seeing you never owned me for your Minister, why should I own you as one of

my Flock?

I Answer, Thou dost not behave thy self as a Neighbour, much less like a Minister of Christ, in that thou dost not Visit the Pri-'foner; and to this purpose I said before. And now fuffer me to return thy own Argument, and do not give what thou wilt not receive: Seema

Seeing thou dost not own me as one of thy 1662.

Flock, why should'st thou receive my Fleece?

But thou hast said the Parish gives it thee:

Didst thou ever know the Sheep of one Flock, contend with, or rob the Sheep of another

Flock, and give the Fleece to the Shepherd of

'their own Flock? But if it be contrary to the 'Nature of Sheep to do thus, then thy Flock

' are not Sheep.

With.

hich

7 put

or re-

and

Com-

propt

and

, and

haft Why

ft no

it the

and it

Vinor if

have ghtest

ntent

that

oming

ze for

ne of

y felf

Aer of

Pri

ment,

Seeing

Thou sayest, If you had scrupled any thing, why came you not to me for Satisfaction, according to Mal. 2. 7. though you would not own me as a Minister, much less as your Pastor, yet you might have advised with me as a Friend or Neighbour, and at least have tried what Satis-

'I Answer, Whilst I did not scruple any thing (within thy Power to resolve) I did not offend in that I forbore to come: But now when I do come, thou evadest to resolve me by General Terms, which prove nothing, nor am I satisfied thereby. And whereas thou citest Males are which signifies what should citest Males are which signifies what should

'citest Mal. 2.7. which signifies what should have been the Priests Office, and the Peoples Duty, Read Mal. 2.8, 9, 10. which shews that the Priests were departed out of the way,

and bad caused many to stumble at the Law:

'And so although the Law was delivered to 'the Priests, and the People were to receive it 'from them; yet if the Priests were departed

out of the Way, and had for faken the Law of the Lord, then according to Ezek. 7. 26.

The Law shall Perish from the Priest, and although a Vision be sought of the Prophet, yet

D 2

an

. 1662. an Answer in Truth cannot be obtained The Priests who should preserve the Peoples Knowledge, did not, but went aftray, and Erred from the Law; the People who did hang on their Lips for Knowledge, were led aftray also; there was like People, like Priest, according to Hof. 4. 9. But faith the Lord, 1 " will Punish them for their Ways, andreward them ' their Doings : And because the People were ' feattered and led aftray by the Priefts, who fought themselves, and not the Flock; but · looking to their own way, every one for his Gain from his Quarter, and they Eat the Fat, and Cloathed themselves with the Wool; but 'suffer'd the Flock to go aftray in the Wildere ness, and to wander on the Barren Hills, and had driven them away, and not Visited them: " (all which doth manifestly appear to be fulfill'd, and fulfilling in this Day in this Nation) Therefore the Lord Threatned and pro-' nounced Woes against them, and promised to gather the Remnant of his Flock, and set up Shepherds over them, which should feed them, and they should not be dismay'd, nor be lack ing, and that he would require his Flock at the Hands of the careless Shepherds, and deliver it from their Mouth; and that be would feard out his Sheep, and deliver them, and feed then in a Fat Pasture, and cause them to lie in a good Fold; and that he would bind up the broken, and strengthen the Sick, but destroy the Fat, and the Strong; and would judge between Cattle and Cattle, and the difeafed and weat preserve from the Horns of the Strong, and no

more

more to be a Prey unto them: But faid, He 1662. would judge between Cattle and Cattle, and fet up one Shepherd over them, to feed them, and would raise up for them a Plant of Renown. and they should no more be consumed with Hun-

ined.

oples and

did o

led arieft,

ord, 1

them

were who

but ;

r his e Fat.

but

ilder-

, and

them:

ful-

Na.

l pro-

ed to

et up

them, lack-

at the

ver il

[earch

then

a good

roken,

Fat,

tween

weak

and no

more

ger, Ezek 340 is Haml s not noting onni fi-This Promise is the Lord making good in this Day, and the Work is his own, and he will accomplish it: And many are already brought to receive their Knowledge at the Lips of the One Everlasting and Unchangeable Priest, Christ Jesus, with whom their Knowledge is Preserved untainted, and without Mixture; and their Bread given them, and their Waters fail not: So that Refreshment in time of need fhall not be to feek! And they need not buy their Knowledge with Silver, nor such corruptible things; neither Spend their Money for that which is not Bread, and as many as Christ Jesus hath Redeemed and Purchased to himfelf, they are brought from Stragling, and he is become their great Shepherd and Bishop.

Well Friend, the Lord is Judge of all, and nothing is hid from him, and whoever walks with a stiff Neck, and stout Heart, such will he abase, they that walk in the Strength of their own Wills, and bow not to the Manife-Station of the Spirit of Life in themselves, which God hath given to every Man to profit with: Such walk in Rebellion against God, and Woe and Sorrow will be to all fuch: Wherefore it is good for all. Men to confider their Foundation, and upon what they Build, and also what their Works are, for Profession

D 3

1662. will not cover, it is the Spirit of God, and the Lamb's Life which will find Acceptance, and

be Justified in his Sight.

'Seems it a small thing in thy Eyes, that thy Neighbour, who owes thee nothing, should be cast into Prison for a small Parcel of the Unrighteous Mammon? Read the 18th of Matthem, from Verse 23, to the End, and Examine thine own Conscience! The Just, Holy, ' and Meek Principle of Jesus will plead with thee on my behalf, that is my Friend, and that is that I would make my Friend in all Men; and with it I have Unity in my felf, and with it in all Men; the Lord's Purpose is to exalt it to Rule over all, and the Kingdoms of the . World, and all Men therein must become subjed thereunto. The Lord God, who is Mighty and Terrible, will arise, and the Nations hall know his Covenant is with it, and his Purpose is to Exalt it. I would to God thou wert truly fensible hereof, that thou may'ft not be found to Oppose him, whom thou pretendent to serve; as in the Days of Old, there were those who called themselves the Children of Abrabam, but were found to be of their Father the Devil, doing his Works, Persecuting, and Imprisoning the Messengers and Servants of God, and also putting to Death the Lord of Life and Glory.

Love towards thee, and all Men, whose Wel-

fare is defir'd by me,

W. CROUCH

Poultry-Compter, the 3d?
of the 6th Mo. 1662.

The

F

п

t

I

1

The Fore-going Letter I deliver'd into the 1662. Hands of William Wickens, called the Minister, or Chaplain to the Poultry-Compter, who promised to deliver it, but I received no Answer to it.

Having receiv'd no Answer, I did again Visit him in a few Lines, Written from my own House, having, by Favour of the Prison-Keeper. Liberty to look after my Business. Dated the

25th of the 6th Month, 1662.

And with this Letter I fent him two fmall Books in Print, one the Great Cafe of Tythes. by Anthony Pearson, the other A Mouch stone, by John Crook: All which were deliver'd into the Hands of his Servant, by a Servant of mine.

The Letter was as followeth:

Friend. WICE before this, and this is now the Third time, I defire thou wilt clear thy ' felt of my Suffering, by confeshing to the Truth. Seems it a light Thing with thee, that I fo often defire thee to be inform'd for thy Good, or else for my Benefit, to Convince me? We both ought to feek the Advancement of Truth in each other, or else we are not clear of the Law, nor can come to know him who is the End thereof, to wit, Christ Jesus the Light of the World.

'It is now come to pass, that thou, and By rear many more, must either deny what you have fon of lately Owned and Preached, and Own and of Uni-Preach what you have formerly denied, or formity

D 4

The

the

nd

hy

be

In-

at-

Ex.

ly,

ith

ind

all

and

er-

the

ub-

ghons

his

101

v'ft

ore-

ere

ren

1eir

cu-

and

ath

ned

Vel-

CH.

f fo

th

· w

· K

·I

f th

in

far

Wi

th

ta

70

Lo

tel

17

W

to

fo

Pi

' fought

your Tythes and great Benefices, and the Large Incomes of Gain by your Trade and Craft.

Wherefore it will not be thy Advantage to Vindicate his Cause, who is like to undermine thee, or to Justifie him (in Receiving what thou didst formerly receive) whom thou must either count in Error, or else give the Lye to

felf and Brethren.

'If thou confess to Truth, and stand for it, the Advantage will be thy own, if thou oppose it, or slight it in greater or lesser Appearances, thou shalt suffer for it, God sees not as Man sees, it is to Truth and Righteous ness only that he hath a Regard.

Truth in few Ages of the World hath been free from Aspertions, and Calumnies cast upon

it; yet it hath always kept its Integrity: It is no new thing to brand the Children of Truth, with the Nick Names of Hereticks and De-

ceivers: Hath any in any Age suffer'd as

'any other? Or, hath it not been under this Glorious Dye, or Scarlet Colour, that all the

Saints and Martyrs of Jesus have Suffer'd? when will the time be, that you will come to

fee, and distinguish between the Mystery of Godliness, and the Mystery of Iniquity? From

whence is Persecution? Answer me, after a due Pondering, with the meek Principle of

Truth in thy own Conscience: I Appeal to

God's Witness there. If thou art my Friend, why contemnest thou my Good will and Kind-

ness? If thou art my Enemy, behold I have

fought Reconciliation with thee, and now if 1662. thou dost Resuse, the Wrong intended me, will fall on thee, to the sull Measure of thy Knowledge and Concernment to me ward, I am thy Friend, and do expect to hear from thee, that Truth may be Cleared, and People informed concerning thee, and concerning me, and the Cause for which I suffer for thy sake.

To which I Received no Answer.

W. CROUCH.

On each First Day of the Week William Wickens aforesaid, being Priest or Chaplain to the Prison, he Preached to the Prisoners, taking for his Text the Words of the Prophet Jeremiah, Chap. 4, 2. And thou shall Swear the Lord liveth in Truth, in Judgment, and in Righteousness, and the Nations shall bless themselves in him, and in him shall they Glory. From which Text of Scripture, this Chaplain offer'd to prove the Lawfulness of Swearing: But after some time I bore witness against him in the Prison, and afterwards I sent him the Queries sollowing:

Friend, de rayes bus , to rae

ds,

he

nd

to

ne

lat

ust to

for

iou Ip-

ees

us-

een

on It

th.

De-

as

his the

d?

to

of

om r a

of

to

nd.

nd-

ave sht Having on the 25th of this Instant, heard thee Affirm the Lawfulness of Swearing; contrary to the Command of Christ and the Apostle, who hath said, Swear not at all, thereby Clouding and Vailing the Truth, and to the Deceiving thy Hearers: Wherefore in

F

't

.

the Fear of the Lord I was constrained to bear Witness against thee at that time; but thou ceasedst not to go on. Now for thy sake, and the sakes of them that heard thee, that Truth may be cleared, and in pity to the Simple, who Err for want of Knowledge, I do in the Fear of the Lord, give forth these following Queries.

Thou shalt Swear the Lord liveth in Truth, in Judgment, and in Righteousness, and the Nations shall bless themselves in him, and in

bim Shall they Glory.

Query, I. WHether or no, he who is out of Truth, can Swear the Lord liveth in Truth: Or whether he who is departed from true Judgment, can Swear the Lord lives in Judgment: Or can he who is in Unrighteousness, Swear the Lord liveth in Righteousness?

II. 'Whether or no, when the Stealer, the Murtherer, and the Adulterer, do Swear that the Lord Liveth, or by the Lord, they do not 'Swear falfly, and do not they take God's Name

in Vain?

III. Whether or no, by every Oath the Lord should not be Glorified, and whether they who are out of, and departed from that in which God lives, can use his Name to his Glory?

in The Lord lives in Truth, in Righteoufness, &c. and not out of it: Now whether they who are out of Truth, are not out of that which God lives in; and then in the Falshood: (47)

Falshood: And can such swear in Truth, 1662. And whether at any time a False Oath might be Sworn; if at no time, then they who are not in the Truth, (in which God dwells) cannot Swear in Truth; and whether such as cannot Swear in Truth, could, or can at any time Swear without Sin; and if not, was it, is it, or can it be Lawful they should Swear at all?

V. 'Whether it be Lawful now to Swear in Truth and Righteousness, though commanded by an Outward Law, it being by Christ (who is the Truth, and End of the Law for Righteousness) forbidden: Or to Swear in Judgment, it being faid by him, (to whom all Judgment in Heaven and Earth is committed. Swear not at all?

ear 100

und

ath

ole,

in

W-

ah

the

lin

of

ord

de-

the

in

28

the

hat

not

me

the

her

hat

his

ouf-

her

e of

the

od:

VI. 'Whether Swearing be needful, and of Use among such as are saved from Falshood. (the Occasion of the Oath) by Truth the End of the Oath?

VII. Whether they of Old Time, to whom 'Oaths were allowed, did Sin, who did not 'Forswear themselves, but performed their Oaths; and was not the Righteousness of the Oath Answer'd in performing it : But is there not a Righteousness beyond Swearing and Performing; namely, Speaking Truth?

VIII. ' If Swearing, and performing an Oath according to the Law, was a sufficient and perfect Rightenufnefs, what need then their Righteousness of Old be exceeded: And if the Law was full by Swearing and Performing, what need of a Fulfiller: But if not, then it 1662. is no Contradiction in Truth to fay, Swear not at all, for Christ came not to Contradict,

nor to Destroy, but to fulfil?

IX. 'Whether Rash, Idle, and Prophane Oaths, are not Unrighteons Oaths? And whe ther an Unrighteous Oath can be made and performed to the Lord; if not, what Oath did Christ speak of: But if the Oath which was Sworn to be performed to the Lord, was a Righteous Oath, a Solemn Oath; what Oath did Christ forbid, when he said, Swear not at all?

**X. 'Whether Christ intended any Swearing at all, seeing he said, Swear not at all, neither by Heaven, &c. And whether an Oath, either by the Creator, or by any Creature, is not more than these, (to wit) Tea, Tea; Nay, Nay? XI. 'Whether, notwithstanding thou or others do say, that the Angel Swore by him that lives for Ever and Ever, is that a sufficient Warrant for Man to Swear; seeing it is Written concerning the Son, When he bringeth in bis First Begotten into the World, Let all the Angels of God worship him, who hath said, Swear not at all?

Thus have I written something touching all that I remember thou said concerning the Lawfulness of Swearing, notwithstanding all which I cannot Believe it Lawful; and therefore I desire thy Answer in Writing, that I

may fee if thou haft any thing further to fay,

for Satisfaction of me, and others who heard thee. I am a Friend to thee, and all Men,

data from at and a radial w. CROUCH.

Ha

Ar

tai

of

E

15

al

no

·fo

11

d

1

29th 6th Mo. 1662.

A Copy of which I deliver'd into his own 1662. Hands, and sometime after I received the Answer following:

Friend, I believe which they contain to

ear

ict,

ane

he-

and

ath

nch'

was'

ath

not

ing

ber

her

not

ay?

bat

ent

rit-

in

the

id,

ng

the all

Te-

t.I

ay,

rd

H.

CHRIST and his Apostle said, Swear not at all, but that was not all they said: Therefore taking but a Part of their Words, and so parting of them, you misunderstand them: Should I say Eat not at all, neither of this or that Dish; it is true, I said, Eat not at all, but I say more also, and he that thereupon Affirms that I bid you not at all to Eat, would do me Wrong, and I am sorry that you should be grieved for my Asserting the Truth.

I. To the first Query I Answer, A Wicked Man may so far Swear in a Matter to which he is called, as to Swear what he knows to be true, advisedly, and for that End that Justice may be done, and therein, so far forth, he doth not Sin, though in many other Respects he may fail, or Sin in Swearing as to Circumstances.

II. To the Second, The Perfons there mentioned may in Matter of Fast Swear truly; to Inflance, The Stealer is accused of Stealing a Hundred Pounds, when indeed he Stole but Fifty; if he upon Oath affirm he Stole not an Hundred,

this is a True Oath, as to the thing it-self.

III. I Answer, The Lord should be Glorisied in every Oath, and he that is farthest departed from God, ought to Glorisie him, and may do that whereby God may be Glorisied, though he through his Wickedness Glorisie him not as he ought.

he

for

ig

01

be

07

Sw

Re

ha

of

et

V

To Th

boi

ha

ni Go

100

Rig

or

that which is true, and in Swearing what is Truth, as he so doth, so far forth Sins not, as if he Swore falsly: As to Instance, A Vile Man sees another Kill a Man, is call'd to Witness and Swear what he saw, in that he Swears, he Swears not falsly, on ill as to the Thing it-self, and so his Testimony may be requir'd upon Oath, though otherwise he may Sin: As for Example, He swearing truly, but out of Revenge; good is the Oath, naught the Revenge.

V. To the Fifth, I deny: Swearing, and according to God's Will, is Good, and a Duty: To Instance, A Robber on the Road Kills a Traveller, Two being by behold it, the Robber being taken denies the Fact, those two are called to Witness; it is not Righteous their meer Yea should be sufficient to take away the Robber's Life; but if they mitness upon Oath what they saw, the Judge

may proceed unto Justice.

VI. The Sinth is Answer'd before, Christ bath not fordidden all Swearing, no more than the King saying to English Men, Fight not at all, one with another, bath be thereby forbidden

Fighting with any other?

VII. To the Seventh, There are more Kinds of Oaths, than Promisory, and a False Witness upon Oath, Sins in swearing falsly; and while we live on Earth, there will be divers just Causes for Men Religiously to Swear, that we may Lead a quiet and peaceable Life, in all Godliness and Honesty, 1 Tim. 2. 2.

Will. To the Eighth, I know none Affirms

Swearing to be Perfect Righteousness, or that
there

here needs not a Saviour, and still deny Christ 1662. Sorbids all Swearing.

IX. To the Ninth, Christ forbids only Un-

righteous Oatbs.

143

t ti

as

Man

and

ars

bis

ugh

He

the

ac.

To

ller,

ken

ss;

suf-

f

dge

ath

the

all

den

of

res

bile

eses

ead ness

rms hat

pere

X. To the Tenth, Swearing is more than Yea, or Nay, but more, that is an Oath, ought not be ordinarily by any one, but whom the Nature

f the thing require it.

XI. To the Eleventh, The Angels Swearing, hews that in like Case a Rational Creature acording to Scripture called thereunto may Lewfully wear; as the Angels worshipping of Christ, may e our Imitation to Worship and Obey: Tea and Religiously Swear by his Name, Isai. 45. 23. I have Sworn by my felf, the Word is gone out of my Mouth in Righteousness, and shall not eturn, that unto me every Knee shall bow. very Tongue shall Swear, Rom. 14. 11. Every Tongue shall Confess to God, Phil. from 2. 10.11. That at the Name of Jesus every Knee shall ow, &c. and that every Tongue shall Confess hat Jesus Christ is Lord: Both together strongly mimate, that forearing Religiously, rightly by sod, or by Jesus Christ, who is God blessed for ver, is to Confess and Praise him, or a Confesson of him in his Omniscience, Omnipotency, lighteoufness and Holiness, to his Praise; therewe we should fear, least denying to Swear Reigiously before Men, we Defraud God of bis raise Irreligiously.

Yours in Christ,

the same of the

CHARLE ON THE SECOND STATE

W. W.

1662! To this his Answer, I Reply'd as followers

fo m

E to

R

CE it

th

tl

n th

tl

th

g

al

to

10

W C

I

.

N

C

C 1

t

1 h

I

1

Friend. Received thy Paper, but cannot receive as an Answer, by reason of its Insuffici ency, and so little to the Purpose, proceeding from an Earthly Spirit, (He that is joined in the Lord is one Spirit, in his Fear and Counted not out of it) as by thy Words and Sentence contain'd in thy Answer it doth appear Where is thy dwelling Place? In what does thy Spirit Center Dost thou know what Root and Stock thou art of, and what bean thee in Opposing the Doctrine of Christ? The 'Wife Man's Eye is in his Head, and who walks in Light, stumbles not at the stumbling Stone, rejected by the Worldly Wise Builden of Babel. But art not thou in the Degenertion from the Spirit of Righteonfness and Truth? Doth not thy Speech bewray thee to dwell in the Land of Darkness, where Work of Darkness are conceived, and Actions of ' Night brought forth; where Thieves and Rob bers attend the Roads, and Murtherers de ftroy the Innocent Traveller, Thieves Robin the Night, Murthers hate the Light, and chose Darknessfortheir Covering, with whom Swearing is no Offence, Sin is no Burthe, Iniquity is delighted in, Evil is called Good, Light is put for Darkness, these reject the Light, which lighteth every Man coming into the World, (because their Deeds are Evil) who hath said, Swear not at all: But Wo for eve to that Spirit, God's Hand is against it: Where · fore

veth

ve it

uffici.

ding

ed to

unfe

enca

pear:

dos

what

bean

The

who

bling

lden

nera-

and

ee to

Vork

ns of

Rob

rs de

ob in

whom

then.

Good.

1 the g into

who

r ever

There-

· fore

COMES

fore cease to deny the Truth, and the Com- 1662; mands of it, Love the Light which discovers Evil in the Heart and Confeience, and brings to Remembrance all former Miscarriages, and Redeems and Saves from Evil: Bow to this. confess to this, perfect Righteousness is with it, Everlasting Peace attends it: In Love to thee I write, receive it in Tenderness. believe them who have try'd it, it will do the Works none other can a try it also, and believe for the Works fake I have here written formething more for thy Information, and to open thy Understanding, that thou may it diffinguish between Light and Darkness, Truth and Error, in the Fear of the Lord; and Love to thee, and all Menuned bern to the bas sent of I. 'Thou Affirmest a Wieked Man may Swear without Sin, being called thereunte. Thurs? A wicked Man may Affirm a true thing we deny not and he may Swear an Oath for Confirmation, and the thing by him Affirmed may be true, and in that he Affirms a true thing truly (fo far forth) Sins not; but a wicked Man, if he Affirm a true thing by an Oath, the thing to Affirmed is true, but the Oath is false, Fer. 5. 2. It is not whether or no a wicked Man can Speak or Affirm a thing that is true, but whether or no a Man fo qualified, being departed from God, and out of his Fear, and so knows not the Lord, is it possible he can Swear truly by God, whom he doth not know: And herein, though the thing Affirmed be true, yet the Oath used for Confirmation is false, and so Truth not at all more evident

1862. evident for the Oath; but the Truth of thing truly Affirmed lies in the true Affirms tion, for he that will adventure to fpeak Lye, is not to be believed though he Sweat for a falle thing may be Sworn to, and Swear ing cannot make a thing true, which is fall mittelf: But that which is true, is ftill fo though a Lyar Swear to the contrary; and that which is falle in it felf; is falle though Dyar hould Swear it is true But he who 'join'd unto Treth, can Affirm Truth without van Oath sand that which he Affirms is true but if he when is join'd to Falthood, do Affirm a thing true, and Swear it, it is me therefore true because he Affirms and Swear it, but it is true, because it is so in itself. TATE Thous Affirment, He who who wole File Pounds may Swear a true Outh, &cc. Butile who Stole Fifty Pounds, (if fuch an one may We hoken of to Illustrate Truch by) and cacculed for Stealing a Hundred Pounds, if he Swear that he Stole not an Hundred Pounds, it may be true if he Stole but Fifty Pounds; and here the Truth her in the Thing, not in the Oath, and the thing be true in the Circumstance yet the Oath is false, because he who Steal is departed from Truth, and to cannot Sweet by it, for Truth will preferve from Stealing as well as Lying; but Swearing an Oath preferves from neither. awould ob has guest and III. Thou allowest of Swearing in him that is farthest departed from God worst son 1100 The Lord is not Glorified by a falle Oath and a wicked Man, who is join d to Falthook cannot

(55.)

cannot Swear a true Oath; but a Righteous 1662. Man, who is join'd to Truth, needs not, nor cannot Swear at all; and herein he Glorifies 'God: A wicked Man fo continuing cannot Glorifie God, (yet God may be Glorified on him) nor he who is farthest departed from God cannot Glorifie God by Swearing; but the way for him to Glorifie God, is to depart and return from that which separates from God, to wit, Sin and Uncleanness; and whenever he doth return to as to Glorifie God, it must be by a Measure of Truth, which is that which faves from Lying and Stealing, &c. and is the End of Swearing: And hereby he will come to Glorifie God as he ought, not by his Wickedness, nor his Righteousness neither; for the Prayers of the wicked are an Abomination to the Lord, but through Truth, God's Righteousness, which redeems out of 'and faves from all the before-mention'd

IV. and V. Thou Affirmest, A wicked Man may Swear, and Swearing is according to the

Will of God.

of i

rma

eak

vear:

Wear

fal

11 6

and

ugh a

7 00 i

thou

true!

dos

s Do

wear

f.ot

Fifty

atibe

May

and if

if he

and and

in the

ance

Steals

Sweat

almg.

n pre-

211

Oath.

annoi

'Can any Swearing be according to the Will of God? Christ Jesus, who is the Wisdom of God, hath said, Swear not at all, and God wills not any Evil, which is that which gives occasion for Oaths; but God's Will is our Sanctification, wherein Stealing and Swearing, which are contrary to Truth, can have no Place: But as thou statest it, the Strength of Justice lies in the Oath, and not in the Truth; whereas thou sayest, If a Robber Kill a Travel-

Witnesses should be Werrant for the Judge to proceed to Justice. But Murther is truly Evil, and the Evil lies in the Fact, and for the Evil

of the Fact, he ought to Suffer under the Testimony of two or three Witnesses, Deut.

of an Oath.

But from whence comes the Custom of Swearing to take away a Man's Life? I find

not any footing in Scripture for it; or are not Men, through long Continuance, even

Drunk with Custom, and it doth interpose betwirt Justice, Truth and Righteousness, and

those who ought to be Administrators there-

of, infomuch that may it not be faid, Men

have forgot themselves, and many times deny Justice, and rather comply with

Cuftom

But that Justice be done on a Murtherer, under the Testimony of two or three Witnesses (who are Men that cannot Lye, nor dare not Swear) on their meer Yea, is Righteous. See what's said by Bishop Gauden (who with many others plead for the Lawfulness of Swearing) in his Discourse concerning Publick Oaths, p. 17. Nor can indeed much Credit be given (any more than to a Lyer) to any Man, that Swears never so solemnly, and in Judice ture, who is a Common Swearer, and both no Reverence of the Majesty of God, or the Sacred ness of an Oath.

But if the Stress of Justice lies in the Oath, and not in the Evil of the Fact, and every thing

(57)

thing for which an Oath is given, must be 1662.
done for the Oaths sake: An Oath may pre-

'cede many ill Consequences; the Life of an Innocent Man may be taken away for the

fake of a false Oath, Sworn in Malice and

Revenge by a Wicked Man departed from Truth: For instance, for the Oaths sake did

Herod cause John Baptist to be Beheaded,

Matth. 14. 9.

VI. 'Thou deniest Christ hath forbidden all Swearing, and thou allowest of Strife and

Fighting.

ro

vil.

vil

the

ake

find

are

ven

be-

and

ere-

Men

mes

erer,

Wit-

nor

igh-

who

is of

Pub-

redit

Man.

dics.

b 10

cred.

But is an Oath the End of Strife, or rather not, but many times the beginning of Strife; and when Men out of Truth are believed because they can Swear, then is Judgment often perverted, Truth falls, and Equity cannot enter; and where Strife and Contention are, the Law is stacked, and Judgment goeth not forth,

'Ifai. 59. 13, 14. Hab. 1. 3, 4.

Wrath, Prov. 15. 18. and 30 33. Wrath in Cain moved to kill Abet, Wrath in Haman moved to kill Abet, Wrath in Haman moved to feek Revenge on Mordecai, and Wrath killeth the Foolish Man, &c. Strife is the very product of Wrath, whoso loveth Strife, loveth Transgression, Prov. 17. 19. Strife is one of the many Evils which Christ came to redeem Men from, and to save them out of: Solomon saith, It is an Honour for a Man to cease from Strife, Prov. 20. 3. But Men in these Days count it their Glory to over-

E.

come

Dath, every hing

U

S

6

2

E

1

Ff

1662. come by Strife: Yet farther, Strife is a Work of the Night, and reckon'd with Drunken-' ness, Chambering and Wantonness, Strife and Envying, and they who live in these, live in · Dishonesty, Rom. 13. 13. Strife is among the Carnal, and those who walk as Carnal Men, 1 Cor. 3. 3. But among those who are Redeemed, and made Spiritual, Strife is come to an End, without Swearing an Oath to End it; Strife is a Work of the Flesh, and join'd with many others, to wit, Adultry, Fornica-Lasciviousness, Idolatry, Witchcraft, · Hatred, Variance, Emulation, Wrath, Seditions, &c. Gal. 5. 19, 20. &c. All which Exclude from an Inheritance in God's Kingdom, and whosoever are in Strife, they are in that which shall not Inherit.

'Now many being in Strife and Swearing, and eager to uphold the Kingdom of Satan, they fearing to part with Swearing, plead for Strife: And may they not (as too many do) plead for Fornication, Uncleanness, Adultry, Idolatry, Drunkenness, Revelling and Wantonness, which, with many more, being Works of the Flesh, Spring from the same Root with Strife, Envy and false Swearing, and are all Works of the Wicked One, who bears Rule in the Hearts of the Enemies of Truth and Light, which Ends all Evil, and leads out of it: And wholoever confents not to the wholefor Words, even the Words of our Lord Jesus Christ, who hath faid, Swear not at all, is Proud, knowing nothing, &cc. but doating about Questions and firifes of Words, whereof con e

k

n- a

ıd .

in

he

n,

e-

ne

d

4-

i-

X-

n,

at.

n,

or:

3-

le le

g,

10

of

d

ot

er

ot

ut

5,

whereof cometh Envy, Strife; Railings, Buil 1662. Surmisings, Perverse Disputings, &c. I Pim 6. 3, 4, 5. All which happen among firch and operate in them who count Gain Godliness and who love Money, which Love hath an Evil Confequence upon fuch, who coveting much of that, have erred from the Truth, and fallen into many Lusts, which have overwhelmed them in Blindness and Ignorance, and so have lost the Knowledge of Truth, which is a Mystery held in a Pure Conscience, where all Evil with the Appearance is thut out and avoided; and they who are in Strife, have loft that Knowledge whereby they ought to shew out of a Good Conversation, their Works with Meekness of Wisdom, lames 3. 13.

'Men, whose Wisdom is Earthly, Sensual and Devilish, and that are in Strife, Envying, Confusion, and every Evil Work, and being Captivated and Benighted with Ignorance, do plead so strife for Swearing and Strife,

least parting with one, they lose both.

But farther, That which saves from Strife, saves also from Fighting, which Strife leads to, Envy and Wrath being the Root of both, and all but the Works of the Devil in the Hearts of Men, and whosoever pleads for Strife and Fighting, they plead for the Devil's Kingdom, and deny the very End for which Christ came, even to Destroy the works of the Devil, 1 Joh. 3.8. The Apostle, Rom. 12.18. Exhorts to Live peaceably with all Men: Now

.

1662, they who Fight with any, though not with English Men, do not Live peaceably with al Men: I take the Word [All] to be of the Flargest Extent, to wit, to include the Whole, and not to exclude a Part, for All is not the Whole, if a Part be wanting; and Christ faid. Swear not at all, and we believe doth intend enot at all, though he hath not particularized every Oath which Men have, or do Swear by; elfe how canft thou, or any other Man fay, he might allow Swearing by Some Crearures, feeing he did not mention every Creatured with the VII. Thou divideft Oaths, and allowest of Swearing as a Means to Peace and God-Flines to egastica than down with We divide not the Oath into Promifory and other kinds, but Question the Lawfulness of Swearing in any kind; also, whether any thing of Worship or Religion be in Swearing! Pure Religion, and Undefiled before God and the Father is this, To visit the Patherless and - Widows in their Affliction, and to keep Unspotted from the World, Jam. 1. 27. But the Poor,

> * a Lye may be Sworn to, and the End for * which an Oath is given not obtained: And * hereby Truth hath been, and may be obscur'd,

> the Widows and Fatherless have been, and may be oppressed through false Swearing, for

and Justice perverted: But that which leads

into the Pure Religion, and brings to live in Godliness and Honesty, is that which Re-

deems out of the Earth, and from among. Swearers, Lyars, Stealers, and Men of Strike

and Contention. VIII. Thou

with

th all

the hole,

t the

faid.

itend

rized

wear Man

Crea-

Crea-

weff

God-

fory Inels

any ing

and

and

foot-

oor,

and for

for

And ur'd,

leads ve in

Re-

nong

trife bou VIII. 'Thou wilt not Affirm Swearing to be 1662.

Perfect Righteousness, and yet dost deny that Christ forbids it.

The Law requir'd Perfect Righteousnels, and if Swearing be not Perfect Righteoufness. will ye Swear, and expect to be faved in or by that which is imperfect? And being not Perfect, there is rooms for Imperfection to interpose: Now how shall that room be fill'd up, or that Imperfection be made Perfect, if not by Christ the Truth, who is the Substance and End of the Oath, and hath faid, Swear not at all? And although thou doft confess, that Swearing is not perfect Righteousness, yet thou art one of them that will not allow Righteousness to be perfect without it; although Christ, who is the Perfect Righteousness, and forbids and disallows of all Imperfection, hath said, Swear not at all.

IX. Thou Affirm'st that Christ forbids only Unrighteous Oaths, for want of Answer to my former Query, I yet ask, If the Oath, which was to be performed to the Lord, was to be a Righteous Oath, a Solemn Oath, what Oath did Christ forbid when he said, Swear not at all? Yet thou, and many others, do deny he forbid all Swearing: But Christ said, Swear not at all, and James the Apostle in Christ's Doctrine said, Swear not, &c. neither any other Oath, Jam. 5. 12. is not this to for-

bid all Swearing?

X. 'Thou hast confess'd Swearing to be more than Tea and Nay, and more than these cameth of Evil, according to Christ's Words, Mat. 5. 37.

But

living in it, were come to do to others, as they would be done unto, they would then come to that which fulfills the Law and Prophets, and then according to Christ's Command, Tea and Nay among them would be fufficient.

XI. Thou wouldst have it Lawful for Men

to

n

N

P

fe

t

to Swear, because the Angel Swore.

Items the Angel Swear by him that liveth for Ever and Ever, he did not do it by Kissing a Book, as Men do in these Days: But if ye will have the Angel a President in the Matter of an Oath, then lay aside your Superstitious Custom, and take the Angel as a President in the Manner also, else the Angel is no President for Mens Swearing: And if we imitate the Angel in Worship, it must not be with a Bodily Exercise, which profits little, but the Angels, whom God made Ministring Spirits, Worship Christ in Spirit, and such Worshippers doth the Father seek, and out of that no Worship is acceptable.

The Word proceeding out of the Mouth of God, stands sure and returns, but not without Effecting the End; and in that God Swear, he is also able to perform, and his Life is in Himself: But what is this to Man's Swearing, whose Life and Breath is in the Hand of the Lord; wherefore Men indeed ought to say, if the Lord will. That which is in Isai. 45. 23. is, every Tongue shall Swear; in Rom. 10. 10. is, Confess, mark that, and also Phil. 2. 10, 11. which then bring'st to prove Swearing, proves rather

the Name of Jesus, be to Swear by him, then to bow to the Authority of a Magistrate, is not that to Swear by him? To confess to the Name of Christ with polluted Lips is not to praise him, but Man with the Heart believing in Christ, with the Tongue makes Confession, and Salvation is to him that so believeth and confesseth, without Swearing.

If every Knee should bow to Christ, and every Tongue confess to him, then is it not a Shame for thee and others to contend for that which Christ and his Apostle forbids; which together strongly confirms us in the Truth of their Doctrine who have said, Swear not at all, notwithstanding what is, or may be said by thee and others to the contrary,

working down that Part which is as a Vic-

all Vultitions Sives but reveals and mak

the Truth; the Light is the

POS TSCRIBET

Well Friend, : narblid) gid of . sadsal. of nword

gh

45

ien

FO-

m-

be

len

nat

it

ys:

111

TUC

8 2

gel

if

not

fits

Mi-

ind ind

7.3

of

th-

an

in

ng,

the

ay,

23.

10.

II.

ves her RUTH either Preached, Written, or Spoken in a Plain Language, or in a Homely tile, from an Honest Sincere Heart, seasoned with Grace, where Deceit and Hypocrisic are shorred, and being Enlighten'd by a Meaare of Truth, from whence proceeds sound and wholsom Words, is far more acceptable in the light of God, and of greater Advantage to the dearers, than all hidden Expressions in Hebrew, where and Latin, of all which a Title was writen by Pilate, and put on the Cross, when Christ 1662. Christ the Truth was Crucified, Job. 19. 1920 Men may have Tongues and Languages, and yet be Enemies to the Truth; it is not the Knowledge of Tongues, that gives the Knowledge of Truth; Tongues they Shall cease, but Charity which Edifies feeketh not her own

we have done by thee, as we would be done by, in that we endeavour to inform thee wherein thou doft amis, by giving Meanings on the Scripture, in that Mind to which the Scrip tures are a Mystery, a Book feeled: They were given forth from the Life of Truth, through the Prophets and Apostles, and they who com to know the Mysteries therein contained, must witness a Measure, or Manifestation of the same Life, and Spirit of Truth in themselve working down that Part which is as a Vail be twist them and the Truth; the Light is that which makes manifest the hidden Mysteries of Life, which God the Father hath hidden from all Vulturous Eyes, but reveals and maketh known to Babes, to his Children; and although by the World accounted Fools, and as the off-scouring of all things, yet Precious in his Sight.

Wherefore we Advise thee, to mind that Measure of Light in thy Heart and Conscience, which reproves for Sin in fecret; floop to that, it can, and none other can, thew then and lead thee through the ftrait Way, and narow Gate, into that Life where the Mysteria are open'd and made plain, and to an Inheritance amongst them, who accounted not their

Live

(65)

ives dear for the fake of him that loved 1662.
hem, and gave himself for them. To whom
e all Glory render'd, given and ascribed, from
is own Innocent Seed for ever.

If thou hast any thing further to us, thou nayst send it in Writing; but if not to us, but to others in the World, we would not traiten thee from Publishing any thing which may be for Benefit; and if thou Print it, do twithout Rancour or Prejudice, according to the Promise.

where we suffer Imprisonment for hearing Winness to the Everlasting Priest, Christ Fesus, and denying the contrary.

1 9,20

s, and

t the

Know-

, but

own,

e done

vhere-

gs on

Scrip

were

COM

muff

f the

elves,

il be

that ies of

from

aketh

lough

s the

a bis

that

ena,

p to

thee.

nai-

eric

hen-

heir

ive

Richard Greenway,

William Crouch

Before I had fent away my Reply to W. W. to his Answer of my Queries, my Friend Richard Greenway became my Fellow-Prisoner upon Truth's Account, the particular Occasion I have forgot; but he Approving what I had writ by way of Reply to W. W., he Sign'd the Postscript with me.

The First Day of the Week approaching, W. Wickens coming after his usual manner to Preach to the Prisoners, Richard Greenway bore Testimony against him openly; whereupon we were both shut up: After which, what here sollows was sent unto him. Richard Greenway remained not long in the Prison, but was set at Liberty, and left me alone.

Friend,

1662. Briend,

Perceivethou art appointed to Minister the Prisoners of this Compter, to inform instruct, and teach them, and as such, and Appointed, thou oughtest to know thy Office the which rightly to perform is a very weigh ty matter, not to be done by the Unlearned for by a Novice; but by one well Taught in Christ's School, by the School Master (to win the Law which is Light, known and witnes · fed in the Inward Parts; and they who are hereby Taught, are by it brought to an In-· fallible and Sound Ministry, proceeding from the Life of Truth in the inward Parts, from which they Minister Vertue and Substance, and declare to others its Power, from a feeling of the mighty Working and Operation there of in themselves: This is a Living Ministry, and Life begets Life. That which proceeds from Knowledge and Understanding by Fieling, Tafting, and Handling of the World Life, is a true Testimony, and a most car tain and infallible Ministry, and by this only their Labour becomes effectual.

Much more might be said, if there were an Ear to hear; but whoever Ministers, and not thus qualified, (which as a Charge may be laid on the Ministers of England, and let them Examine it) they are no Ministers of Christ.

And farther, As thou art a Minister appointed for this Prison, is it to a Part, or to all the Prisoners herein? If but to a Part, I may not (for what I know) require a farther Answer

ter t

form

and f

Office

veigh

arned

ht in

D WIL

itnes

10 an

in lo-

from

from

tance,

eeling

there-

iftry,

ceeds

Feel

ord of

t cer

s only

were

and

may

d let

rs of

r ap

or to

art. I

rther

Answer from thee, but if to all the Prisoners, 1862?
then I Query of thee, if it be Lawful that any one Prisoner, or Prisoners, should be shut up, and excluded from hearing what thou comest here to deliver; pretending for the Good of the Prisoners, for their Lidarning, Reproof and Instruction; as the Titles of thy Doctrine and Uses signific, which would not need to be question'd, did some good Fruit appear, or Profit in the People: Give Evidence of thy Ministry from the Good Effects; for the Prophet who stands in God's Counsel shall profit the People and and to the stands of the Prophet who stands in God's Counsel shall profit the People and and to the stands of the Prophet who stands of the s

If thou art appointed for all the Prisoners, as before-mentioned, it is Reason all should have alike Liberty; but some in this Prison having been dehy'd that Liberty, (the Know-ledge of which we do not charge upon thee) but do expect thou should'st declare against such Unreasonable Proceedings, which to do, will manifest thy Integrity, but if thou dost not, (being inform'd) the Guilt will lie on thee.

But what may we think, or have just cause to say of such Ministers, and Hireling Teachers, who resuse to give an Account of their Doctrine in the Place, where they deliver it, or that sell their Merchandize, and not permit a Tryal, or that will be Angry, and Rage at such as cannot receive it in Gross, but like the Clean Beast that chews the Cud, do warrantably examine your Doctrine, and try your Spirits: And what though some through a Depraved Understanding (who like

1662, the Unclean Beaft can feed on any thing having loft the Benefit of a Palate to diffinguish Tafts; (must not we therefore, who witness and know the good Physician Christ Fefus, who prepares our Stomachs, and begets in us a pure Hunger and Thirst after the Bread and Water of Life, which alone fatiffies the Soul) have the Liberty and Benefit of our own Tafte, the Priviledge of our own Stomachs to digeft our own Refreshment, Not rishment and Strength, without being Imprison'd, or meriting some other Corpored Punishment, for the Sensibility and Tenderness of our inward Man, which without the Bread of Life cannot be fuftain'd: And there! fore also, we dare not spend our Money for that which is not Bread, and we call it Op pression on our Consciences to be compelled imprison'd, or to suffer the spoiling of our Goods for the Causes aforesaid. Again, what may we think, and have cause to fay of a Generation of Men, that call themfelves, and are by others called Ministers of S Chrift, and that fay, Thus faith the Lord, and 'yet do deny that God's Voice can be heard, f and that Revelation is to be expected in these Days? Whence then will these Men fetch their Ministry, and from whence their Divination; from their own Brain? To deny Revelation, is it not to deny the very Means and Way by which God may be known? For no Man knoweth the Father, fact the Son, and he to whom soever the Son will to reveal him, Matt. 11. 27. Do not they who

deny

deny Revelation, content themselves to live 1662. without the faving Knowledge of God, and consequently Eternal Life? For this is Life Eternal, that they might know thee the only irue God, and Jesus Christ whom thou hast fent, Joh. 17.3. No marvel then that these Men dare not say their Ministry is infallible. and acknowledge themselves Fallible Minifters, where Errors are and may be: And thus they shut the Kingdom of Heaven, neither entring themselves, nor suffering others to enter; for they keeping in the Fallibility, where Sin and Uncleanness lodge, and denying Infallibility, which excludes all Errors; suppose at least a Necessity of keeping in Uncleanness, and no unclean thing shall enter God's Kingdom.

What Darkness, Blindness, and Horrible Confusion! What great Wickedness and Deceit are here! Is not this to cheat the People; causing them to spend their Money for that which is not Bread? Nor are they fed by it, but are lean starving and famishing, their Souls not nourished and refreshed, notwithstanding so much Preaching for Pay, and so much Pay

for Preaching with the state of the state of

ing)

ftin-

who

brift

egets

the

latif

fit of

Sto-

Not-

Im.

oreal

nder-

t the

there-

y for

Op-

pell'd.

1 out

cause

them-

ers of

d, and

heard.

thele

fetch

ir Di-

ny the

, faut

who who

deny,

'Again, what may we conclude of those Ministers that deny Infallibility? Can their Ministry Answer the end for which God gave a Ministry; to wit, to turn from Darkness, and to lead out of it, (because in it the Failings and Stumblings are) into Light, where the occasion of Stumbling is avoided? And to utter and declare the Powerful Word of

F

· Life

of the Pit of Misery, and to beget that Birth which lives in Infallibility, but is slain by

Fallibility ?

Wherefore the Cry is against such Minifters, who shut Men up in Darkness and

Error, which Destroy the Soul: It is cause of

Sorrow to think of it, and our Hearts are

' fadned in the Confideration thereof.

'Again, Doth not a Fallibility in Ministers' declare them to be Creepers, and of that Company which creep into Houses, and lead filly 'Women Captive, laden with Sin, and led away with divers Lusts, ever Learning; but never able to come to the Knowledge of the Truth? 2 Tim. 3. 6. Creepers are such as a 'void the Light, because Light makes manises, and Truth seeks no Corners; no Defence but 'its own: But such as seek to be upheld and defended by Goals, Locks, Bolts, Imprisonments, and the like, who cry to Magistrates and Men in Authority, Help, Help; and 'who hide themselves under their Power, and

creep to be defended by them; are not thele the Creepers, and their Hearers the filly Wo Women, laden with Iniquity, heavy laden

with Sin? ulana sun dem dedw

And to thee in particular W. Wickens, to fpecting the Care thou oughtest to have in this Prison; Oh! the Excessive Drinking Swearing, Gaming, Unclean Lascivious

Talk, Foolish Idle Jesting, Vain Laughter,

(which is Madness) and Evil Communication, all which abound here without Controll;

· Are

(71)

Are not these a filly People, and thou their 1662. Lander?

'Again, what shall we think or say of the 'Ministers of this Age, if compar'd to the Apostles and Ministers of Christ in former 'Ages? Oh! that Peoples Eyes were opened to fee their Teachers; for the Apostles and 'Ministers of Christ both had, and have an 'Infallible, Unerring, and Certain Ministry, 'and they did and do ftand in the Truth and Power, which admit no Creeping, they feek 'no Defence by Magistrates, nor are they pre-'ferved by Man's Weapons; but they appear 'in the Power of God in the Face of Oppo-

fition; and through all Truth did, and doth grow and prosper, and by it shall all who

oppose it be subdued and brought under. Again, the Apostles and true Ministers of Christ, as they had none of the before-mentioned Humane Powers, Prisons, &c. either

to offend others, or defend themselves, so they Commended themselves to every Man's 'Conscience in the sight of God, 2 Cor. 4. 2.

They Ministred from that which is Infallible, but the Preachers and Ministers of England not Preaching from that, appeal not to the Conscience for Approbation; but have Goals,

and the Magistrates Power to defend them, whereby it is manifest they profess that in Words, which they deny in the Life: So that

your Ministry is contrary to the Apostles, and you opposite to them; and altho' you

Plead your Succession from them, the Pope

is before you in that Plea.

F 2

is, fe ave II nking IV10B ghter, cation

trou!

· Are

out

Birth

n by

Aini-

and fe of

s are

ifters

Com-

filly

d led

; but

f the 25 2

nifeft,

ce but d and

rison

trates

and

, and

thefe

y Wo

laden

1662.

'Well Friend, to thee, and by thee to be communicated to thy Brethren the Priests of England, is this intended; take notice hereof, and confider these Lines, awake out of your Mid-night Sleep, the Day is approaching and coming on, which will make manifest Light springs out of Darkness, and you have been called to watch to the Light of the Day, fo many of you as do arise and improve your Time in this Day, will be Happy, and receive your Penny; but those who do not arife and cast off their Night Garments, their Shame will appear, Light will discover their Coverings to be too fhort; and then the Rocks and Mountains, of which ye now boaft, and in which ye exalt your felves and put your Truft, shall not in the great Day of the Lord cover you; what Covering can you expect to have, who have, and do despife the Covering of God's Spirit of Light and Life: He hath long wooed and intreated you, but ye have refifted; ye Worldly Wife, ye Doctors, and outwardly Learned Rabbies, you miscall'd Orthodox Divines, accounted profound in Learning, great in Wisdom, Eloquence and Speech: By you hath the Corner Stone, Christ Jesus the Light of the World (who lighteth every Man coming into 'the World) been set at nought, and lightly efteemed under the Erroneous Terms of Natural Conscience, and Natural Light, &c.

But doth not the Lord turn your Wisdom into Foolishness, and is he not bringing to naught your Understanding? And as you have have lightly efteemed him, you shall be light- 1662. by esteemed of him: He is overturning all your Lofty Buildings, and goodly Structures, werein ye vainly boafted and bleffed your 'felves, as being fecure, and never to be re-'moved: But Oh ye sleepy Watchmen! the 'Light hath discovered your Foundation, and is manifesting your Stock and Descent: It is ' laying open the Whoredoms of your Mother, 'and discovering the Abominations of her 'that bare you, and her Attire is stripping off, that her Nakedness may appear to your 'Shame; and then shall you appear as you 'are, and People shall come to distinguish be-'tween Voice and Voice, between the true 'Shepherd and the Hireling, between Truth and Error, between Spirit and Spirit: Where-'fore cease your Blasphemy, who say you are Jews, and are not, but are found to be Lyars. The Jew inward is accounted for the Seed, and the Circumcision of the Heart in the Spirit, gives an Interest in the New and Ever-'lasting Covenant of Life: Wherefore, Oh 'Friend! Receive our Love, and bend your Ears to the Wife Instructor, who utters his Voice in the Innermost Parts. Turn in, hear-'ken unto Wisdom's Voice and Live, which I heartily Defire concerning you: And that you may be thereby Advantaged, your Minds informed, your Understandings opened, and your Hearts thereby broken into Tenderness and Feeling after the Lord.

ment of the Deskers to the English all was the

fdom ng to

be

s of

ere-

t of

ach-

ani-

you

the

im-

рру,

do

ents,

over

then

now

and

Day

can

de-

ight

eated

Wife,

bies,

inted

Cdom,

r the

f the

into ghtly

Natu-

you have

particular

the God of Love increaseth in me daily to the whole Race of Mankind.

Poultry-Compter, London, 1662. where I
fuffer Bonds for a Witnefs to the Everlasting
Priest, who bath loved
me freely and who ever
lives to interceed for
his little Flock, now in
Holes, and Prisons and
Dungeons, suffering for
Truth, and are scoffingly
call d Quakers.

I am thy Friend,

and Tour Friend,

in and for the Truth,

After I had continued a Prisoner near two Years, the Parish chose me Constable; to be excused of which I paid, and they accepted a moderate Fine, and so discharg'd me of the Office, and also of my Imprisonment.

But the Adversary did not cease here, neither was this an End of my Tryals, Exercises, and Sufferings for the Truth's sake: And although I had some respite, with respect to my own Particular; yet I suffered with them that were in Sufferings of another Nature and Kind.

About this time was made the All for Banishment of the Quakers to the English Plantations for Seven Years; which I shall take more particular other things which did occur, and that I did take Notice of, or that came to my Knowledge, which are very scant and short of what I might have furnished my self withal, if I had then consider'd how useful and satisfactory the Knowledge of what then pass'd, would have been to this and future Ages: I should upon that Consideration, with greater Care and Diligence, have Collected more Matters of Fact, in order to transmit the same to Posterity: However I must entreat the Reader to accept in good Part what I here communicate, and for farther and more general Account, refer him to what may be Publish'd by others.

SECT. VI.

A farther Account of the Act for Banishment, and the Proceedings thereupon, with what followed.

A ND now the Enemies and Adversaries 1664.

of the Church, were in deep Counsels and Consultations, utterly to Root the Quakers out of England, by Banishing them into Foreign Plantations, and a Law being made, the Magistrates and Rulers, many of them, were very intent upon Prosecuting it; and many Friends were taken up at our Religious Meetings and Imprisoned, and at their Courts of Assize and Selsions were Sentenced to Banishment.

hich to

tb,

CH.

two

o be ted a

nei-

almy

and

M

nisbanta-

more cular away; and fome were actually carried to the Plantations abroad! But others that were put on Ship-board, were afterwards fet on shore in England, by the Masters of the Ships, &c., Something of which I intend to give an Account of, together with some Circumstances of that Unnatural and Violent Persecution.

I once had no Thoughts of being concerned to give any Relation of these Things, which I have herein touched upon; and therefore I intreat the Reader to Accept of my Endeavour, and for a fuller and larger Account; to have Recourse to the Narratives in Print of the Proceedings at the Assizes and Sessions where the

same were determined.

But it was not long, before the Lord was pleased to manifest his Displeasure, and to put a stop to these Unnatural, Unrighteous, and Inhumane Actions, by those severe Strokes of his Hand upon the Nation in the Years 1665, and 1666. First the Great Plague, which swept away great Numbers of the Inhabitants, and that followed by that Dreadful Fire, which reduced to Ashes, so great a Part of the City of London; and also the Wars with the Dutch at that time. And altho' they, like the Agyptians of Old, did pursue the Lord's Chosen Israel; yet God took off their Chariot Wheels, and they drave beavily; for the Work prosper'd not in their Hands.

The first Proceedings, as I remember, upon this Act, were upon the 12th and 13th Days of the Month called August, 1664, at the As-

fize

fent

o the

e put

re in

Ec.

Ac.

ances

on.

rned

hich

ore I

vour, have

Pro-

Was

o put

es of

1665.

wept

and h re-

cb at

Egyp-

hosen beels,

per'd

подп

Days e-Af-

fize

fize at Hertford, where Eight of the People 1664. called Quakers received Sentence of Banishment, by Orlando Bridgman Judge of the Court; Seven of which were brought up to London by William Edmonds Keeper of the Goal at Hartford; and were put a board the Ship, called the Ann of London, Thomas May Commander, in order to their Transportation to Jamaica, as I remember; but after they had been some time on Board, the said Master or Commander set them on Shore again, refusing to carry them, and gave them a Certificate as followeth:

Thereas there are Seven Men, call'd Quakers, brought on Board my Ship, called the Ann of London, by William Edmonds Goaler of Hartford, viz. Nicholas Lucas, Henry Feaft, Henry Marshal, Francis Pryor, John Blindel, Jeremiah Hearn and Samuel Trahern, all which bave continued waiting upon my Ship from London to Deal, from the 14th of September last, until this Day: And I seeing Providence bath much crossed me bitherto, whereby I perceive that the Hand of the Lord is against me, that I dare not proceed on my Voyage to carry them, they being Innocent Persons, and no Crime fignified against them, worthy of Banishment; and that there is a Law in force, That no English-Man shall be carried out of his Native Country against bis Will: And also my Men do refuse to go the Voyage, if I carry them, which will be much to my Hinderance; Men being very scarce, by reason of the long continued Press: For these Reasons

1664. Reasons therefore, and many more, I will not

carry them.

These are therefore to Certifie any Person, or Persons that shall question them, or any of them, that they did not make an Escape, but 1 put them on Shore again, to go whither they please.

All this is Certified under my. own Hand, the 10th Day of November, 1664.

Thomas May,

R

B

pi

John Clement,
Witnesses Humphrey Bidlesson,
bereunte. John Banks,
Thomas Holliman.

Next I find three of the said Persons called Quakers, to wit, Connanwel Britton, Bartholomew Croker and Lewis Rogers, who were by John Towgood, Water-Baily, put on Board the Ship Mary Fortune of Bristol, John Lloyd Master, Bound for Barbadoes; and he also refusing to carry them, set them on Shore, giving a Certificate as follows:

These are to Certifie all and every Person, unto whom this present Writing may or shall come, That there were Three Persons called Quakers, viz. Connanwel Britton, Bartholomew Croker and Lewis Rogers, brought on Board our Ship, called, Mary Fortune of Bristol, the 16th of December, 1664, and continued waiting on our Ship until the 23d Day of the same Month, then there came a Stay for all Ships so we put them on Shore again: And on the 31st of the same Month we received a Pass from His Royal

(79)

not not

n, or

bem.

put

leafe.

, the

Мау,

alled

ribo-

e by

l the

fter,

g to

Cer-

fon,

iy 07

alled nolo-

01

Bri

nuel

the

31/

His

oyal

Royal Highness the Duke of York, to proceed 1664. on our Voyage; and then they were brought on Board again, by John Towgood Water-Baily; and have continued on Board our Ship until this present Day; and then by reason of the long consinued Press, we could in no wife deny the taking of them on Board: But now going to depart, their Cry, and the Cry of their Families and Friends are entred into the Ears of the Lord God, and he hath smitten us, even unto the very Heart, Saying, Cursed is he that parteth Man and Wife: And moreover, They that oppress his People, his Plagues shall follow them, wheresoever they go; and assuredly, we do in part partake of them already; for our Consciences will in no wife let us rest, or be in quiet, for the Lord bath smitten us with a Terrible Fear, so that we can in no wife proceed to carry them. And moreover we do wholly believe, that Our Most Gracious Soveraign doth not intend in the least to destroy his Subjects, because he bath not made void that Law of the Nation which faith, That no English Man that be carried out of his Pative Country against his will, and be or then that doth to carry them, than toffeit great Penalties.

And further, we know there is a Law in Barbadoes, That inhosover both bring any Person or Persons into the aforesaid Island against their Wills, and not being bound by Indentures, shall be under such Penalties as the Law doth insict upon them; and also be Ensoced to bring them back unto their habitations again.

And

21

th

1

fons, and do desire to walk in the Fear of the Lord, and that they are put on Board our Ship against their Wills; neither are they Bound by any Indenture, nor bath any one agreed for their Passage: And we find that our Master bath no Order under any ones Hand to save him and us from coming under such Penalties, that the Law may institt upon us, for carrying them in this Nature.

For these Reasons, and many more, we have put them on Shore; not that they have made an Escape, but that we set them at Liberty, to go whither they will; as Witness our Hands, the 7th of January, 1664.

John Lloyd, Master.
Thomas Hughes, Master's Mate,
Richard Love,
William Smith,
Thomas Sanders,
Philip Phillips,
William W. I. Jones, bis Mark,

Many others were Sentenced to Banishment, at the Sessions at Hicks's Hall, and the Old Baily; particular Accounts whereof, and the Proceedings of the Courts against them, being Extant in Print, I refer the Reader to them for further Satisfaction, taking notice of what hath occurr'd to my Knowledge and Remembrance, of those Impediments and Obstructions which hindred the Progress of this Inhumane and

the

bip l by for

and

the n in

ave

ade, to

the

te,

ent. Old

the

nem

hat

em-

IONS

and

and Unchristian Law, and the Proceedings 1664.

And having met with the Copy of a Warrant from the King and Council, to the Governour of Jamaica; I will give it as follows:

At the Court at WHITEHALL, the

nearthe Chavas of Centions was the an

Present

The KING's most Excellent Majesty.
His Royal Highness the Duke of TORK,

Duke of Ormond, Earl of Midleton,
Marquess of Dorchester, Earl of Carberry,
Lord Great Chamberlain, Lord Bp. of London,
Lord Chamberlain, Lord Berkley,
Earl of St. Albans, Mr. Treasurer,
Earl of Bath, Mr. Vice-Chamberlain,
Earl of Carlile, Mr. Secretary Morrice,
Earl of Lauderdale, Mr. Secretary Bennet.

Adjudged to be Czanspozted to his Maselly's Plantations; of which, Three are by his Maselly's Command put on Board the Jamaica Merchant, William Gaimford Maslet, bound for Jamaica, and he having given Bond for the safe Delivery of them into your Custody: It was Order'd by his Maselly in Council, That you be required, and you are hereby required to receive

and for such of them as shall defrap the con of their own Transportation, that you permit them to remain there, and not to return for England, within the Space of Seven Years: But for such as his Majesty shall be at the Charge of Transporting, you are to cause them to be Employed, and kept as Servants in that Plantation for the Term of Seven Years; And this his Majesty's Command you are to see punctually performed,

JOHN NICOLAS.

7

f

f

Valuation

To Our very Loving Friend, the Governour of Jamaica.

The Three Quakers in this Warrant erpressed, were, Edward Brush, an Elderly Man of good Repute, an Inhabitant and House keeper in Bearbinder-Lane near Lombard-street, London, and James Harding, a Young-Man well Reputed, and one other whose Name I have forgotten; but he died in his Passage thithes, as I remember.

Edward Brush and James Harding Arrived upon the Island in safety, and were not confin'd by the Governour: After they had remained there some time, they both returned Home to England; Edward Brush to his Wife and Family, and James Harding whilst he a bode there, took to Wife a Young Woman, who before they left the Island, was Deliver'd of Thru

Three Daughters at a Birth, all which were 1664brought alive to England well and in Health; which being so great a Mark of Providence, I think it worthy to be remembred to Po-

sterity.

tae:

Col

pet.

L

Seven

than

tate 1

et as

erm

ftp's

ptt.

AS.

o-fell parl

t ex-

Man

Iouse

Arees,

-Man

have

ither,

rived

COIL

ed re-

urned

Wate

he a

who

r'd of Three

And before I leave this, I must take some farther Notice of the Observations, made by many sober considerate Persons, who were greatly Affected with these Proceedings in general, and more particularly how immediately the Just Hand of God sollowed upon this

Persecution and Banishment.

The King's Warrant bears Date the 13th of March, 1664. and the next Month following, called April, 1665. the Great Sickness or Plague broke out, which was followed by the Dreadful Burning of the City of London, and Wars with the Dutch at the same time: Three Great Judgments, viz. Petitlence, Fitt and Smooth. Oh Nation of England! be awakned by these Judgments, to cease henceforth for ever, to provoke the Lord to Anger against thee, by such Unrighteous Laws and Decrees against his People and Heritage, who are as the Apple of his Eye.

In the time of this great Persecution and Exercise, which attended Friends and their Families, by separating Husbands from their Wives, Fathers from their Children, Masters from their Families, Children from their Patents; for no other Cause but Meeting together to Worship God, as they were perswaded in their Consciences; no Crime being laid to their charge, nor doing Evil to any Man: The Lord

was

and by fresh Visitations of his Spirit, to quicken them, and to Encourage each other to a sted fast and constant Perseverance in their Testimony for God, and the Cause in which they were Engaged; as may appear by the Epistle following, a Copy of which having been preserved by me, I have thought fit to insert in this Place, and remembring when Christ Jesussed the Multitude, he gave Directions to gather the Fragments, that nothing be lost. Oh! the tender Care of the Lord's provident Hand, is comfortable to my Soul, at this very instant to remember and think upon.

Aren of the most High God, whom he hath counted worthy to suffer for his Name and Truth, in that pure Life and Power received, hold forth your Testimony, and in the Innocency and Authority of the Righteous Seed, stand over your Enemies, and the dark Wrath of Man, and all the wicked Devices and Snares, which are devised against the Upright; for the Lord our God will break them in his due time, when his End is Essected, through the Tryal that he suffers his Lamb to be exercised with. And blessed are ye that give up in his Will, and stand your ground in the Power and Authority of his Eternal Spi-

rit, (in which the Righteous Seed lives) over

'all the Deceits of Men; you having a true

respect to the Testimony and Cause of your

'God; chusing rather to suffer, and to be trod-

I

n

N

£

fl

2

to

a

f

m

· den

m.

cen

ed-

sti-

ley

ftle

in

fed

the

tenis

t to

allia

Chil-

n he

lame r re-

d in

Righ-

and icked

gainst

break

ected.

ame

e that

and in

1 Spi-

over a true

your

e trod-

· den

den upon, than that that should suffer, or be 1664. dishonoured; and herein you will daily feel unspeakable Joy and Peace, in the midst of all your Sufferings: And be able to sing a New Song, as those that follow the Lamb whither sever be goeth, which are redeemed from the Earth.

So all Friends, feel your Habitation in the Power of the living God, waiting in his bleffed Seed, in which Life, Redemption, and the Bleffings are felt, that keeps above all Temptations within, and Sufferings without; and makes dear to the Lord, and precious in his Eye, who hears the Cry of his Elect, and the Supplications of his Chosen Ones; and regardeth the Sighings of his Prisoners, that in the interceeding Spirit, which reacheth the God of our Life, and in which the Upright have Access unto him in all their Tribulations: So that the Seed of Jacob, whom God loves, need not fear; nor Ifrael, which prevails with him, be difmay'd at the fwelling Waves of the Sea, nor at the Rifing of the Floods, nor distrust the Lord, because of the Greatness or Height of the Mountains, which would fland in their Way; for the Lord is with us, who is Mighty to fave, and you have no cause to faint, as you trust in his Name, which is a ftrong Tower, unto which the Righteous flee and are kept fafe. There is nothing too dear to give up to him, nor nothing too hard to undergo for his Name and Testimony, in respect of that unspeakable Love which he hath manifested and extended unto us: In Him is our

1664. our Refuge and Stay, in what foever Tryak and how great foever they be that he fuffer to come upon us, who hitherto hath not been wanting unto us, for his own Seeds fake, by his commanding Power, which accompanie his own, he will drive the Waters on hear and in his own due time ftop the Floods, and

debase and beat the Mountains to duff that his Kingdom and Government mit Speci, in which talled Redempteraflore

So the Lord God of Glory keep you all in the Faith and Patience of his own Seed, there in to be Armed, and given up in his Will, in all your Tribulations, and Crown you al with Life, Dominion and Glory, to his Etc nal Praise, and your Joy and Satisfaction

Tour dear Brother in the Faith, and Fellow Sufferer for the Testimony of God, A synd tions: So that the Eest of Facet, whom God

White-Lyon Prison in 7 and do min diew aliev of the 5th Mo. 1664.

befor Height of the Mountains, which would I fhall next observe to the Reader, the En cifes and Hardships, with which some we attended, who were under Sentence of Banill ment to Jamaica, to the Number of Fifty for Persons, Thirty seven Men, and Eighteen Wo men, all put on Board one Ship; and for a par ticular Account I refer to the following Rela tion, which I received from Degery Marthal under his own hand, who was of sthat Number OUL

Tyak Criffen

been

e, by

pame

heaps

s, and

doff

maj

all in

there

illegi

our al

s Eter

100:

7 01

Felou

bave

tions

tehe

TIT?

Way

100

e Erer

wer

Banill

ty fiv n Wo

a par

Rela

arthol

umber . 11

TN the Year 1664. as I remember, we were Sentenced for Banishment to Jamaica, at Hicks's-Hell by Judge Hyde, and Judge Twifden, and our Number was Fifty five, Thirty feven Men, and Eighteen Women; I think all Single, but one Widow Woman, who left two Children. We were put on Board the Ship the 4th of the 6th Month, 1665. all except four, which were put on Board the 20th of the 5th Month; and as I remember, I and the rest of this Company were kept Prisoners in Newgate, before and after we were Sentenced, about Thirteen Months before we went on Board the Ship. The Ship was called the Black Eagle; and lay at Anchor in Bugby's Hole, the Master's Name was Fudge, by some called Lying Fudge. Our Guard on Board the Ship were Red-Coat Soldiers from the Taper, we lay in the River of Thames about feven Weeks before we got to the Downs, in which time there died of our Number Twenty feven, many of which were buried in the Marsher below Gravefend; Twenty seven survived, and remained on Board the Ship; and there was one other Person of whom no certain Account could be given.

Fudge did not himself proceed the Voyage, but, as I am informed, he afterwards going in a Fire-Ship, which foundred in the Sea; he and all the Company were Drowned.

We were taken by a Dutch Privateer, about three Leagues to the West-ward off Scilly, and some of us were put on Board the Privateer,

'And as to our Treatment, it was exceeding bad the first Night after we were taken, which can hardly be expressed by reason of our Wo-

men: But the Lord was pleased to preserve us out of all their wicked Attempts, which

'must still be acknowledged with Thankful-'ness to God, to be more than an ordinary 'Mercy. But in all other respects as well as

could be expected.

'I think we all met in Holland, but how long we stay'd there, I cannot exactly remember; and I think all came to England, except John Claus, who stay'd at Amsterdam. The Friends of Amsterdam Hired a Vessel.

which brought us to Middleburg in Flanders,

whence we Travelled to Oftend on Foot, not questioned by the Magistrates. The Ma-

fter of the Ship that brought us from Oftend, was put to some Trouble, as I was informed;

but Friends flood by him, and affured him, that

what Damage he sustained upon our Account,

fhould be made good to him.

there was

Degory Marshall.

III

to

W

of

D

g

W

h

tl

H

fe

WI

h

S

d

D

d

n

The Reason why this Person expresses himfelf with so much Caution, as to his Remembrance, and as he thinketh, &c. is, because he made no Collection of what passed in this their Peregrination, until many Years after, when I desired it of him.

I have been informed that fundry Ship Masters were treated with, who refused to take them on Board, chusing rather to lay up their Ships; Ships; but Fudge being asked, he readily con- 1665. fented to receive them, and having contracted w great Debts to Victual and Fit the Ship, was afterwards Arrested and cast into Prison, and Peter Love was made Master; but the Seamen leaving the Ship, a Warrant was obtained to Impress Men, who after they were on Board would leave the Ship also: But it being a time of War with the Dutch, and there being some Dutch Sea-men Prisoners, some of them were agreed withal to go with the Ship, in Company with some English. John Claus before mentioned, being a German Born, but for some time had dwelt in London, and being convinced of the Truth revealed and made known to and amongst the Quakers, and by believing in Christ Jesus the true Light, made manifest in his own Heart and Conscience, he received and professed it; and being taken at Friends Meetings. was imprisoned among others; and upon his Tryal, although he informed the Court, that he was not a Subject of England, yet he was Sentenced to Banishment with the rest: He returned not to England, but settled in Amsterdam, where he continues to this Day a Witness for that one Everlasting and Unchangeable Truth, unto which he bore a faithful Testimony in that Day by Suffering. Next follows a Copy of a Letter, written

Next follows a Copy of a Letter, written by Laurence Fullove, to his Uncle Amos Stoddart from Amsterdam; he was one of the Banished Number that remained on Board the English Ship, which Copy coming Providentially to my Hands soon after it came to

G

England.

Shiptake their ships;

ip:

ing

nich

Wo-

erve

nich

ful-

ary

ll as

how

re-

land,

dam.

effel,

ders,

not

Ma-

tend,

ned:

that

ount,

rshall.

him-

mem-

caule

this

after.

1665. England, I shall here present the Reader with

Uncle Amos ! al flat

NAY endeared Love to thee in the Truth which changeth not, but is in it self Everlasting, and every particular, that is, and hath his abiding in it, is established upon a Rock that is not to be shaken, Such is the Wisdom, Knowledge, Might, and Power of "Him that brought it to us, and maintains it alive in us, that his Glorious Name may be had in Everlasting Remembrance by all that Fear before him; for most true it is, there is no God like to our God, who is come nigh unto us in a needful Time, and is prefent in us, to refresh and warm our Hearts with a Measure of his Heavenly Vertue, which is sweet, and nourishes every part of his Body or Church, to keep it fresh and amiable to God's Everlasting Glory: For by his great Power it is that we stand approved in his fight, who exalts the Arm of his Salvation over all, in the Covenant of Life and Peace, which is matter of great Concernment to the Particular Birth, which is raised in the Faith, and makes its Abode in the Light, and is lead into the Heavenly, which is far exceeding in Glory the fading Earthly. I know thou art farisfied in thy Purchase,

and fo am I; for being in the Exercise of that which the Blessing is to, and feeling it in its Purity and Dominion, I have my End over all Sufferings: So good is the Lord, and

good

good is the Word of his Grace which he 1665.

I am fatisfied by Friends, that thou haft heard of our being arrived at Norway; but I shall inform thee more fully, how that after the great Tempest at Sea, the two Ships that Friends were in loft one another; the Ship that we were in kept the Sea four or five Days, before we faw any Land, and then came in fight of Norway, and had a Day or two of Calm Weather, where we hovered to and again, endeavouring what we could for Holland; but the Wind coming against us, we concluded to put into Norway, and Sailed to Bergen, where we lay in the Harbour about Twenty Days: When we came first thither many came to fee us, and to them that could understand English we gave Books, insomuch that many being given out, the Raters of the place took notice of it, and fent Orders that no more should be given. The Towns People did importune us pretty much to come on Shore to refresh our selves, but the Magiftrates would not fuffer any of the Men-Friends to go on Shore, but the Women-Friends might, they said; but they had not 'Freedom so to do: So we were not any of us 'a-shore in that Country. After we came from thence, we were more than two Weeks before 'we came to Holland: We were in all two Months in the Hollander's Custody, before we 'Arrived at Home; but were fet at Liberty out of the Ship called the Black Eagle, the next Day after we came thither, and we passed G 4

with

ruth felf t is,

upon is the er of ins it

that there

prelearts which

f his and or by roved

Saland

ment ed in

ight, is far

hase, that n its

over and good 'considering what Mens Hands we were fallen into, as to necessary Food, was pretty well, and Bedding we had to lie on, but left some what thin of Cloaths, considering the time of the Year, and the Country we were cast into; but we were generally preserved in Health over all.

There are three gone to Rotterdam, and I with the rest of Friends are in Amsterdam; and after a little while spent with Friends here, and that we are a little surnished with some necessary things, it is with us to return to England; seeling him night that justifies, we have Boldness, and the Simplicity of our Hearts this Day is known to the Lord alone, how innocently we suffer; and in a Measure of that Life which is without Guile, are enabled to do and suffer his Will, who sanctifies and keeps clean the Heart, that it may not be defiled with that which is Corruptible and Fading.

So with my Love to Friends, I remain thy

out of the Ship called the A.C.C. Euglis, who have Day after ove came trithing and web

Affectionate Relation, Librory as the

Laurence Fullove.

From Amsterdam, the 27th of the 2d Mo. 3

SECT

elg las IS E C T. VII, ordale grade

Meetings Molested, and Meeting-Houses seized by the Magistrates for the KING, and af-terwards, Guards of Soldiers plac'd in Meeting-Houses to keep us out, and what ensued thereupon.

TOW ceased the Prosecution of the Act for Banishment ; but during the Great Plague or Sickness, in the Year 1665, which Raged in the City of London, and Suburbs, and other Parts of the Nation, Persecution ceased not, but the Goals in and about the City, were filled with the Innocent Servants of the Lord, and for no other Cause, but meeting to Worship him in Spirit and in Truth ; yet by the Providence of God, Meetings were in that time Continued and Upheld, tho' but by small Numbers that were at Liberty, but frequently interrupted by Soldiers; and some Friends were Imprisoned; amongst whom it fell to my Lot, being at the Peel-Meeting in John's Street, on the Third Day of the Week, according to our usual Manner, where about the number of Sixteen were Assembled; and One Friend being upon his Knees in Prayer to God, a Company of Soldiers of the Train'd Bands, came in upon us, and haled the Friend from his Duty of Prayer, and took us all that were met together, and had us to the King's Guard, over against White-Hall, and there left us, where we were kept all that Night. The Guards

e caft d in ind I dam:

time

lage, allen well. ome-

iends with eturn tifies, f our lone.

asure e en-**Tifies** 7 not otible

n thy

ECT

1665. Guards were Civil to us, but in the Morning we being all brought out into the Yard, and placed under a Guard of Musketeers, an Officer came to us, as he faid, from the Lord General (George Monk) the Duke of Albermarle, and told us, if we would each of us, pay Forty Shillings to the Poor of the Parish, we might have our Liberty; otherwise we were to be committed to the Gate-House Prison for Three Months: And accordingly upon our Refusal, to pay the faid Demand of Forty Shillings each, we were all put into the Gate House Prison, Westminger where were fundry other Friends, Prisoners, committed before us. In the time of our Imprisonment, many Prisoners Died of the Sick! dels. Four or Five in one Night, as I have been told , yet it pleased God of his Infinite Mercy to spare us; fo that not one Friend Died there, during the whole Time, at bas arige at

The next Year, 1666, happened the Dreadful Fire of London: These Great and Notable Judgments, did Impede and Obstruct the Persecution intended, and the Design aimed at by the

Banishing Act to I was or the traced will snow a

The Dreadful Burning of the City of London, was a great Unsettlement to the Multitude of Inhabitants; and the for some time, such as had no Houses, were eased from Sufferings by the Hireling Priests; yet Sufferings of other Kinds did attend us.

The Meeting House, called the Bull and Mouth, being Burnt down, and Friends having taken part of a Great House without Bishops. Gate, called Devonshire-House; a Meeting was there

there held on First Days, &c. instead of the 1666.

Bull and Mouth; and the Elder Men Friends, had sometimes a Meeting in an Upper Room, as formerly they had at the Bull and Mouth, to consider of the Affairs of the Church, and to order things for the good Government thereof: but the restless Adversaries of our Prosperity, still pursued us, Molesting and Disquieting our Peaceable Assemblies: And One of the Sheriffs of the City, came to the said Meeting Place, pretending to seize it for the King, and having shut the Door, and set the broad Arrow, he hung a Padlock on the Door, which was soon taken off, and Friends held their Meetings as at other Times.

In the time when the City was Rebuilding, a piece of Ground being offered in White-Harts Court in Gracious-Street, and approved for conveniency of Scituation, to Build upon; it was taken by Friends, and a Meeting-House was

there Built, as at this Day.

We

pla-

icer

eral

told

ings

öur

red

hs:

the

vere

Per

iers,

Im-

ick [

ave

nite

Died

300

dfel

idge

ecu-

the

affic

don.

e of

1 25

by

ther

and

ing

ops-

was

here

In some little time after that the Meetings House was sinished, and Friends held Meetings there: The Officers came thither also, pretending to seize it for the King; after which, a Priest with a Guard of Constables and Watchmen, came there to Read Common-Prayer, &c. according to the Form of the National Church; but this held not long, for the Priests Work did not Prosper, and he grew soon weary of it.

After this, the Enemy of all Good, put them upon taking other Measures, and that was sometimes by Guards of Soldiers, who keeping Guard in our Meeting-Houses, would keep us

out

当日出 出世

1

1666. out in the Streets; other times, we were kept out by Constables and Watchmen, whereupon Friends would gather together in the Streets, as near to the Meeting-Houses, as the Guards would fuffer them to come; and fo were we exposed to the Seasons of Heat and Cold, Wet and Dry: and if the Lord opened the Mouth of any of his Servants to speak of the things of the Kingdom of God, to exhort to Patience, Perseverance, and Stedfastness in the Faith. fuch were often immediately taken away with whom else they pleased, and secured by the Guard, until the Meeting broke up; and then being carried before the Mayor, or some other Magistrate, were committed to Prison until Seffions, and then were Indicted for Riots, Routs, and Unlawful Affemblies, met with Force and Arms, to the Terror of the People, &c. Sometimes they have taken to the number of Twenty or Thirty, and had them before the Mayor; who not intending Severity, hath Fined them at Five Shillings each; some of which Fines have been paid by Spectators, who waiting to fee the Issue of such Proceedings, have followed the Friends to the Mayor's; and as the Serpent or Dragon cast out of his Mouth, Water as a Floud after the Woman, that he might cause ber to be carryed away; these like the Earth, bave belped the Woman, and swallowed up the Floud, Revel, 12: 16. And some of these Spe-Cators, would pay as many Five Shillings, as they had Money in their Pockets to answer; and as many as they thus paid for, were Difcharged, and the rest Committed and Tryed as aforelaid

ept

pon

eets,

ards

Wet outh s of

nce,

iith.

with the

then ther

intil

outs,

and

ome-

enty

yor;

hem

ines

g to

wed

Ser-

r as

ause

arth.

the

Spe-

5, 25

ver;

Dif-

d as

faid

aforesaid. For a particular Instance of the 1666: Proceedings of the Court in this Case, I refer the Reader to the Printed Tryals of William Penn and William Mead, and others, at the Sessions at the Old Baily, in the Year 1670.

SECT. VIII.

Of the Beginning and Progress of the Conventicle Act, with the Form of a Convicting Warrant, and what ensued thereupon.

THE Rigorous and Severe Proceedings upon the Act of Banishment, having met with eminent Rebukes, as the Plague, Fire, and Wars with the Dutch, with other Clogs and Obstrudions which happened; and the Persecution upon that Act ceasing, tho during the Sickness, Persecutions of other kinds ceased not, as hath been already hinted. Yet as Pharaoh of old, would not let Ifrael go, fo this Generation, would not let the People go, to offer the Sacrifice of a Broken Heart to God, and to Worship him in his own free Spirit as he required them; and therefore another Law was made, called the Conventicle Att, wherein it was provided, That wherever any Meeting or Conventicle was held, under the Colour or Pretence of Religious Worship, contrarp to the Liturgy of the Church of England, where were Assembled to the number of five persons, more or over, and belides those of the Family oz boulhold; to Teach or Preach, &c. The Teacher or Preacher to incur the Penalty of Twenty Pounds and in Cale of his Poverty or being a Stranger, the Sum Indicted was Charged on the Pearers; to as no pearer be Charged above Cen Pounds for his own Effence; and that of the Preacher, one half to the King, and the other half to the Informers, each pearer might be charged five Shillings for his own Chence, but not lefs; and for the Poverty of others, or an unknown Preacher, together with his own, Cen Pounds, and not more.

This All was put into the Hands and Power of Informers, who being a Wicked, Prophane Loofe, Base sort of People, both Men and Women, what woful Work they made, and what Incouragement they had from fome Men in Anthority, cannot easily be forgotten, by such as Suffered by their Irregular, Unwarrantable, and Fallacious Proceedings; fometimes Forswearing themselves, giving Informations a gainst Persons that were absent, mistaking in their Informations, the Days and Times of the Meetings, Swearing to Convict a Preacher, altho' the Meeting was held in Silence, and not a Word spoken, except by one of their own Company, taking upon him to utter a confufed Sentence or Two, to give Occasion to levy Twenty Pounds upon the Meeting, for a Fine of a Preacher; and accordingly these Wickel Persons, void of all Fear of God, or Regard to Man as they ought, having Contrived Matte for an Information, they go to a Justice of Peace

a

£

Đ

V

C

2

t

P

16

n

Û

t

1

Prez.

tom.

Done that

and

own

ether

1102¢.

ower

hane

men,

t En-

1 Au-

ich as

table

For-

ns a-

ng in

r, al-

d not

OWR

onfu

levy

Fine

icked

rd to

fatte

ce of

Peace

which was a Conviction.

I have read that Tacitus complain'd, that The his time afforded nothing notable for History, Publibelides the Corruptions of Judges, the Incon-Sher to the Rea-

ragements of Informers and Malicious Pror the Reafecutions, and the Laws made for the Peoples Whit-Security, turn'd into Snares and Gins, to lock's Cotch and Defroy the Brane and Ventucia Memo-

Catch and Deftroy the Brave and Vertuous. Memoof all which, our late Times have afforded rials.

Instances more than enough; upon which Conviction, Execution issued, without hearing the Party, and a Warrant forthwith granted for

a Distress: The Law allowed an Appeal, but little Relief could be had by it, especially in the City of London, where Thomas Jenner was

then Recorder, and a noterious Incourager of the Informers, and into whose Hands the Ef-

feets of Distresses came, and also the Money upon Appeals was paid to bim; and he being

also sole Judge of the Appeals, upon Tryal of undue Convictions by False Swearing, he would

and Ways to Battle the Appeal; and after this

manner he dealt with me; the Informers having Sworn to a wrong Day, upon which I was

Convicted for Ten Pounds, which I Deposited,

and entred my Appeal, which came in course

to a Tryal, where I had retained Counfel to

Plead; a Jury being Sworn, my Cause was called among others, and Witnesses being Exami-

ned; after which the Jury going forth to agree

the Bench, and in time small time returns:

The Jury coming in with their Verdicts, and

having

again, in order to a new Tryal; Thomas Jenner, faying, A Slip in the Record Should not ferve Turn; whereupon I made Application to my Counsel, who advised me to withdraw my Appeal, to prevent a worse Consequence; for says he, they are resolved to carry it: so I suffered the loss of my Money and all the

Charges.

navad

I have been the more particular in this Relation of Fact, that the Reader may take notice of the Combinations of Wicked Men, who joyned Hand in Hand to drive on Oppression; and according to Isa 59. 13, 14, 15. Conceiving and uttering from the Heart, words of Falsehood; and Judgment is turned backward, and Justice standeth afar off; for Truth is fallen in the Street, and Equity cannot enter; yea Truth faileth, and be that departeth from Evil, maketh himself a Prey, and the Lord saw it, and it displeased him that there was no Judgment.

The Lord is the same for ever, through all Generations; his Hand is not shortned that a cannot save, neither his Ear heavy that it cannot hear, Isa. 50. 2. And altho' Long-Suffering and Patience are very great, yet the Wicked shall not go unpunished, for God shall wound the bead of his Enemies, and the hairy scalp of such an one as goeth on still in his Trespasses. He is a God of suffice as well as of Mercy; he will in no wife acquit the Wicked, except they repent and return unto him with their whole Heart.

Here coming of which thois Ver 13's, and

(101)

North pretence of Exercise of Religion, in other Here followeth the Form of a Convicting -I Practice of its Church of Hetnarts

whereby the Penalty of Theath Pounds was London. II.

Over

omai

l not

tion

draw nce ;

: fo

the

s Re

e no-

who

on: iving

bood:

ustice

treet.

and

elf a

d bin

Olig h all

bat it

annot

g and

fhall

d the

(uch

He is e will

they

whole

To all Constables, Headboroughs, Churchen Wardens, Tything-Men, Overfeers of the Poor, Bailiffs, and all other His MAJESTY'S Officers, within the faid City whatfoever. stoom ton a of

Perlona for any one Reace : THereas by the Oaths of Two Credible V Witnesses, before me Sir Jonathan Raymond, One of His Majesty's Justices of he Peace for the City aforefuld. There was Conventicle on Unlawful Assembly, beld he 13th Day of this Instant June, in a cer-Jonat. ain Meeting in White-Hart-Court by Grace mond. Church-Street, in the aforesaid City in the Firenoon; wherein were a Company of Persons Il above the Age of Sixteen Tears, and Subets of this Realm, to the number of above Sixteen more than those of the Family or Houseold, contrary to the Act of Parliament in hat Case made and provided; amongst whom vas William Crouch, Upholsterer, in Graces Church-Street in the aforefaid City. In which Conventicle or Unlawful Assembly, to these Deponents was a Person unknown, who did take

 \mathbf{H}

Here

upon him to Teach and Preach under colour

Manner and Form, than according to the Liturgy and Practice of the Church of England; whereby the Penalty of Twenty Pounds was forfeited by the Preacher or Teacher, as aforefaid; who being unknown, as aforefaid, the Penalty by him forfeited, ought of confequence to be Levied by the said Act, upon the Hearers and Parsons there Present, and Convicted thereof, so as not above Ten Pounds be Levied on am one Person, for any one Offence; for which Cause, I have Imposed the Fine of Ten Pounds for his own Offence, and part of the Preachers Offence.

These are therefore in His Majesties Name, and by Vertue of the faid Act, to Command you or some of you, to Levie the said Sum of Ten Pounds, by way of Distress and Sale of the said Offenders Goods above mentioned; and if you are refused Entrance into the House, or any part of the House or Houses in Possession or Occupation of the said William Crouch break open all and every the Doors, Barracadoes, n &c. belonging to any part of the House we Houses as aforesaid; and to Enter and Levil 8 the full Contents of what you can find towards in all and every the Warrants that you shall be charged with, during the time you shall be in Possession

(103)

Possession of such Premisses in Pursuance of 1670. the said Statute; and that you return the same to me, to be distributed according to the said Act; and for so doing, this shall be your Warrant. Given under my Hand and Seal this 23d Day of June, Anno Regni Regis Caroli Secundi, 35. &c. Annoque Domini, 1683.

Another Warrant of the like Contents, bearing Date 21st of April, 1684, was made against me by Thomas Jenner, Recorder, to Levy Ten Pounds upon my Goods by way of Diftress. for a Meeting in Gracious-Street; upon which Ientred my Appeal, and the Proceeding there-

upon were as aforesaid.

Other

and:

s for.

faid;

enaln to be

's and

ereof, n am

which ounds

acher:

um g

ale of

l; and

Houle

n. His

red to

adoes

use or

Tession

Thus were we exposed and laid open by a Law, to be Devoured by Beafts of Prey; and neither our own Innocency, nor our own Houles could defend us, or preserve us from being Ruined by Unreasonable and Wicked Men; Making Void the Ancient Priviledge of an English Man, and the old Maxim, that a Man's House is his Castle: but we had no other Help or Dependence but on the Providence of God, through which only we were Preserved from utter Destruction. These things were sometimes brought to my Confideration, as I was Levil going to my Bed, not knowing, but that Night might be the last Night I might have a Bed to be is on; for I knew not how many Informations were Sworn against me, nor what Warrants were Issued out for Distresses. But blessed be H 2

(1041)

and I was not thoughtful, nor over careful what might befall on the Morrow, but was refigned to the Will of God: The Remembrance of his tender Love and Compassion remains fresh upon my Soul to this very Day, and my Spirit magnifies him, saying, He is the same that ever he was through all Generations, to all that Love and Fear him.

SECT. X.

The Answer of the BISHOP of Canterbury, to George Whitehead and my self, upon our Application to him, and signifying the Perjury and False Evidence of the Informers, &c. with some Commentaries thereupon.

I may not be improper in this Place to take notice, that upon the Proceedings against us, George Whitehead, and I with him, went to the Bishop of Canterbury (Doctor Sandcross, as I take it he was called) at his House at Lambeth, to complain of the Irregular Proceedings against us, the Quakers, upon the Conventicle All by Informers, who Swore false, by which many were Convicted, and Distresses made accordingly, which we informed him of; and that it was a Dishonour to their Church. To which he reply'd, with great Unconcernedness of Mind, and without much regard, That a Ship

Ship could not be Built without some crooked 16701. Timber. But is it not great Pity, and cause of Sorrow, that this Metropolitan Bishop, and Overseer of the Church, should be so manifestly overfeen, as thus to Reply? For is it possible that Men and Women, who are altogether Immoral in their Actions, and in their Nature and Practice not only inconsistant with, but destructive to Humane Society, can be useful or serviceable in the Church; or contribute to the well-being of any thing that is good, by such unwarrantable Practices? Wherefore these are no necessary Members in a true Christian Church, but in the Church of Antichrift only. Perhaps it will be granted, that crooked Legs, or deformed Members, as fuch, may be useful or beneficial to a Natural Body; but Men who are corrupt in Principle, and vicious in Conversation, cannot be useful or serviceable in the Church of Christ: This I think is a proper Comparison, and full Refutation of the Bishop's Anfwer, and a clear Proof or Evidence of his being overfeen or mistaken in his Reply, respecting the Usefulness of Crooked Timber in the Building of a Ship, to which he compared the Church; which although called a Christian Church, yet so qualified cannot be the Church of Christ, whereof he is Head, and all the Members of him are fitly framed, not crooked or perverle; and no Member in that Body can fay to another, I have no need of thee; but they are made to serve one another in Love, not to betray or enfnare one another. tous sons bod doings AH Build to nother Bot

.

DIM.

me_

eful

re-

ince

ains

my

ame

o all

ury,

self,

signi-

e of

men

take

gainst

went

croft,

Lan-

dings

nticle

which

le ac-

and

. To

edness

bat a

Ship

0

1670. But may not this Answer of the Bishop bespeak, or some may suppose at least, the Bishop to be a Merchant Trafficking to Sea, and dwelling in the City or Suburbs of Mystical Babylon, by his fuddain and sharp Reply in the Comparison of a Ship, in the Building of which Crooked Timber is of that Use and Service, that a Ship cannot be Built without it. although Crooked Timber may be useful in Building a Ship, how will the Comparison hold, that Crooked, Perverse, Scandalous, Perjured Persons, can or may be useful to uphold the Church? May it not from hence be concluded, or what else may be the Consequence of his Reply, but that their Church is this Ship? It was to the Church we referred the Dishonour by False Evidences, and it was to that Reference the Bishop made Answer, where Crooked Timber, it seems, is so useful; Crooked, because contrary to Strait, not Upright, not to be squared by an equal Rule, but bending and warping from it, false to Truth, Lyars, and Forswearing themselves; yet use ful in the Bishop's Sense for the Church, the Ship, to which belongs Store of Mariners to fail her upon the Waters, which are Peoples and Multitudes, Nations and Tongues; these are the Waters where their Ship fails, and where the great City Mystery Babylon, the great Whore sitteth, Rev. 17. 15. She is call'd a Whore. Rev. 17. 1, 2. with whom the Kings of the Earth have committed Fornication, and the Inhabiters of the Earth have been made drunk with the Wine of her Fornication. The Revelation of Jesus Christ, which God gave unto him,

be-

Bi-

and

ical

the

nich

rice,

But

in

ison

ous,

up-

be

nse-

h is

rred

Was

wer,

ful;

Up

but

uth.

ule-

hip,

up.

ides,

ters

City

bom

ion.

nade

The

unta

him,

him, to show unto his Servants, he fent and sig- 1670.

nisted it by his Angel unto his Servant John,

Revel. I. I. And he being carried away by the

Spirit into the Wilderness, there he saw a Woman sitting upon a Searlet coloured Beast, &c.

And he describes how She was Arrayed and

Decked with Gold, &c. And having a Golden

Cup in her Hand, (a Form of Religion) and

upon her Forehead, was a Name written, App
steep, Babplon the Great, the Mother of hav
lots, and Abountnation of the Earth. This

Woman, this Mystery Babylon, he saw drunken

with the Blood of the Saints, and with the Blood

of the Martyrs of Jesus, Revel. 17. 3, 4, 5, 6.

The City Babel, Gen. 10. which was locally Scituated in the Land of Shinar, Whose Foundations were early, and laid foon after the Flood, in the Third Generation from Noah; where Nimrod, who began to be a mighty One in the Earth, he was a mighty Hunter before the Lord, he wanted Greatness and Grandeur in the Earth, and hunted for Power to Oppress: His name is rendred to fignify a Rebel, or Rebellion; a Sinner or Transgressor; a Tyrant, the Son of Cush, and Grandson of Cursed Ham; The beginning of his Figurative Kingdom was there, and is Relative to this City Mystery Babylon, as the Figure to the Signification, the beginning of Pride, Ambition, and open Rebellion against God, under the Countenance of a King was there; and the Progress of this Kingdom, was, and is suitable to its Institution; it was begun in Wickedness, and produced Confusion: This mighty Hunter or Tyrant Nimrod H 4

f

P

2 2

1670. Nimrod, receeding from Innocency, came to inherit God's Curfe; and whatfoever to this Day hath been acted or done by any Power, fetting it self against God and his People, hath been relative to Babel, that was the early Figure of that Pride, Ambition, Idolatry and Persecution, which have Reigned and Exalted themselves through Ages and Generations, and still bear Rule in the Mystery or Mystical Babylon, fitting upon the Waters, and riding upon the Scarlet colour'd Beaft : The Spirit of Contradiction, Pride and Presumption, to comprehend the Secrets of the most High, by Policy, Wit and Contrivance, begun there; they being all of one Language, and united in the strength of their Imaginations, they held a Council to Build a City and a Tower, and they faid, go to, (which may imply to agree and unite in Strength) let us Build us a City and a Tower whose Top may reach unto Heaven; and the Lord came down to fee the City and Tower which the Children of Men Builded. And the Lord Said, behold the People is one, and they have all one Language, and this they begin to do; now nothing will be restrained from them which they have imagined to do; go to, let us go down, and there confound their Language, that they may not understand one anothers Speech. So the Lord scattered them abroad from thence upon the face of all the Earth; and they left off to Build the City, Gen. 11. 5, 6, 7, 8. And as then, they in the Strength and Power of their own Wills

which prompted them to attempt the Knowledge of the hidden Mysteries of God, by Earthe to

this

wer,

hath

v Fi-

and

alted

and

1 Ba-

upon

Con-

npre-

Poli-

they

n the

and

agree

City

voen ;

y and

And they

o do:

which

down.

t they

So the

on the

Build

Wills

now-

arth

ly

ly Policy and Contrivance, and by Materials 1670. formed of the Earth, Brick and Mortar, compacted and bound together by Art and Skill, and work of Mens Hands, to erect and fet up a Building, by which, to Peep into Heaven. and make themselves Masters and Judges of the Secrets of the most High. So the Mystery of Iniquity hath continued through Ages; and Proud, Ambitious, Vain Men, have, and still do aspire and contrive by Humane Study, Art and School Learning, formed of Earthly Wifdom, and Comprehension; compacted and bound together, are Building a City and a Tower, whose Top may reach to Heaven, thereby attempting and prefuming to make themselves Mafters and Dispensers of the Mysteries of the Kingdom of God; but God hath taken notice thereof, and is come down to confound their Language, yea, and they are Confounded: Confusion is over them and upon them. The Mystery of Iniquity, which began with Babel, and hath continued through Ages and Generations, shall come to an End, in this the Day of the Lord, which is now Dawned. I do not pretend to know or foretel the Hour, the Day or the Year, according to the common Calculation of Time, but it shall be fulfilled in the Day of the Lord, with whom One Day is as a Thousand Tears, and a Thousand Tears as One Day, 2 Pet. 3. 8.00 double of 1803 16

That Time is approaching and drawing near, Blessed be the Lord for ever: Rejoyce ye Mourners in Zion, Sing aloud for Joy of Heart, for the Hour of your Deliverance draweth near.

For

W

ti Si p

be all C nd a of T

1670. For thus faith the Lord by his Prophet, I was wroth with my People, I have polluted mine Inheritance, and given them into thine Hand; thou didft shew them no Mercy; upon the Ancient haft thou very beavily laid thy Toke; and thou faidst I shall be a Lady for ever; I am, and there is none else besides me. I shall not sit as a Widow. neither shall I know the loss of Children. But these two things shall come to thee in a moment in one Day, the loss of Children and Widowbood, they shall come upon thee in their Perfection, for the multitude of thy Sorceries, and for the great abundance of thine Inchantments, for thou bast trusted in thy Wickedness, therefore shall Evil come upon thee; thou shait not know from whence it arifeth, &c. Ifa. 47. 6, 7, 8, 9, 10, 11.

Babylon's Destruction is further declared by the Prophet Jeremiah, Because ye were glad, because ye rejoyced, O ye Destroyers of mine Heritage, because ye are grown sat as the Heiser at Grass, and bellow as Bulls. Tour Mother shall be sore consounded, &c. Every one that goeth by Babylon shall be astonished and his at her Plagues, Jer. 50. 11, 12, 13. O thou that dwellest upon many Waters, abundant in Treasures, thine End is come, and the measure of thy Co-

vetousness, Jer. 51. 13.

So feremiab wrote in a Book all the Evil that should come upon Babylon, and that it shall be defolate for ever; to which Book, the Prophet was commanded to bind a Stone, and cast it into the midst of Euphrates; and thou shalt say, thus shall Babylon sink, Jer. 51. 60, 62, 63, 64. And now by comparing the Prophecy of John, with what

was

nhe-

thou

haft

aidst

re is

dow.

But

ment

bood. , for

reat

baft

Evil

ence

d by

l, be-

He-

eifer

· [ball

goeth

t ber

dwelures,

y Co-

that

be de-

phet

tinto

what is above taken notice of, we may observe 1670. the Harmony and Agreeing Testimonies of the Spirit of Prophecy in all, to whom God is pleased to reveal and make known his Will. and the Mysteries of his Determination and Counsel.

And a mighty Angel took up a Stone, like a creat Milstone, and cast it into the Sea, Saying, thus with Violence shall that great City Babylon be thrown down, and shall be found no more at all, Rev. 18. 21. The Merchants of this great City who have had Ships at Sea, have been made Rich by the abundance of her Merchandife, which are enumerated and reckoned up. amongst which are mentioned Slaves and Souls of Men. ver. 13. These they have and do Traffick for, and let to Sale to be Ransomed. Purchased, Redeemed, and Saved from Purgatory, &c. By Ways and Means She hath at her dispose, She hath Pardons, Indulgencies, Dignities, Creations, Promotions, Ordinations, and Benefices to bestow for Money: She hath also Sacraments to Sell; as Sprinkling with Water, talling it Baptism, and pretending to make Persons Members of Christ thereby; and Conecrated Bread and Wine, which She miscalls the Body and Blood of Christ. Here is the Mystery of Iniquity; these are the intoxicating Wines drunk out of her Cup, which have made the Kings of the Earth and Nations Drunk, Reeling and Staggering: They have thus pretended to have that to Sell for Money, which God by his Prophet offered freely, Wine And with and Milk without Money and without Price, Ha. what 55.1. She

and the Kings of the Earth have committed. Fornication with her: She hath deluded and deceived them by her Witchcraft, presenting those things to the Eye of their Mind, as Realities, which are but Shadows, and so beguile their Understandings; they have suffer'd her, and do suffer her to ride them, and they have arrayed her: She hath made them to give her

Martyrs of Jesus.

Sac

But this great City Babylon and her Mer. chants, are come into remembrance before the Lord, and he will render unto her double for all her Iniquity: Her Plagues shall come in one Day, Death, and Mourning, and Famine; and the shall be utterly burnt with Fire; for strong is the Lord God who judgeth her. And the Kings of the Earth, who have committed Fornication. and lived deliciously with her, shall bewail ber. and lament for her, when they Shall see the Smoke of her Burning standing afar off, for the fear of ber Torment, Saying, Alas, alas, that great City Babylon, that mighty City; for in one Hour is thy Judgment come. And the Merchants of the Earth Shall Weep and Mourn over her, for me Man buyeth her Merchandise any more, Rev. 8, 9, 10, 11.3 1975 alar a serimpinal

Blood to drink, the Blood of the Saints and

The Waters are drying up, and there shall be no more Sea; the Waters where the Whore sitteth, and where her Ships Sail, which are Peoples and Multitudes, Nations and Tongues, these shall be so dryed up, as that their Ships the Ships of the Merchants of Babylon cannot

sail there, nor shall they Sail there; no float-1670.

ing Vessels with Sails, spread and filled with with overy wind of Dostrine, by the Slight and cunning Crastiness of Men: No florid Discourses, or gingling Orations to please itching Ears, framed and compacted by Art and School-learning, shall be bought and sold in her Markets any more; now her Ship with their Tackle shall cease, and become useless, for no Man buyeth her Merchandize any more; which great and notable Disappointment will cause

her Merchants to Weep and Mourn.

ions,

tted.

and

ting

Re-

guile

her,

have

her

and

Mer-

e the

e for

n one

and

trong Kings

tion.

ber,

moke

ar of

City

ur is

fibe

T

fhall

hore

are

gues,

Ships

nnot

Sau

In this time of Babylon's Destruction is Zion's Deliverance; for the Lord is remembring of her, Look upon Zion the City of our Solemnities, thine Eyes shall see Jerusalem a quiet Habitation, a Tabernacle which shall not be taken down, not one of the Stakes thereof shall ever be removed; neither shall any of the Cords thereof be broken: But there the Glorious Lord will be untous a Place of broad Rivers and Streams, wherein shall no Gally with Oars, neither shall Gallant Ships pass thereby; for the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, be will save us, Isai. 33. 20, 21, 22.

God hath been pleased mercifully to let me see in some Measure these Prophesies sulfilled, and sulfilling, and that the great City Babylon, the Mother of Harlots, and Abominations of the Earth, is going into Everlasting Perdition; out

of which the shall never return.

The Kingdoms of this World, are become the Kingdoms of our Lord, and of his Christ, and he shall Reign for ever and ever, Rev. 11. 15.

The

(114)

Appeal to him upon the Irregular Proceedings of the Informers, &c. hath occasioned me to enlarge upon that Subject, beyond what I at first intended; but however I conceive it is no more than what may properly be deduced as the Consequence, and necessarily concluded from the Premisses.

SECT. XI.

Shews the Sharp and Watchful Eye of the Priests, after their Gain from their Quarter, upon Rebuilding the City after the FIRE.

TY Dwelling House in Finch-Lane, in the Parish of Bennet-Fink, so call'd, being amongst others Burn'd, and the Parish Church, so called, also, I was for some time free from the Raking Covetous Priests, who seek their Gain from their Quarter; and Friends, call'd Quakers, having taken a part of Devonsbire-House without Bishopsgate, for a Meeting Place instead, of the Bull and Mouth, which was Burnt down in the great Constagration; I had my Dwelling there in that Part, during which time the Parish Priess was paid by the Landlord.

After the City was Rebuilt, and Inhabited, I returned into the City again, and seated my felf in Gracious-street, where the Parish Church, 0 00

ding

ne to

Lat

it is

luced

uded

Joe T

18919

£ 190

the

)uar-

the

, in

all'd

arish

time

who

part

for

outb.

nfla-

that

was

ited.

my

irch,

fo

priests hungry and greedy for Hire, they soon obtained Power to Sheer the Pleece without taking Care of the Flock, or to know them, otherwise than to sheer them; some of them perhaps dwelling many Miles distant, and deputing Journey-men for Hire to appear in the Publick-House twice or thrice in a Week.

The first Priest that encounter'd me after I seturn'd into the City, and came into Gracious-freet, was John Cliffe, call'd Restor of St. Bennet Grace-Church, London, in the Year 1675. who by a Warrant from Robert Viner Mayor, for Three Quarters of a Year Tythes, reckon'd One Pound Nineteen Shillings, seized Two Pieces of White Serge, value Three Pounds Ten Shillings, and brought in for Charges of Destraining Fifteen Shillings Seven Pence; and some Months after he return'd Fifteen Shillings Five Pence Sealed up in a Paper, with the Account, which when I had opened and Read, I returned the Money, with the following Lines.

Meine side lo . Novemb. 1675.

not

Som E few Days fince (I suppose by the Appointment) was put into my Hands a Sealed Paper, in which, when I open'd it, I perceived thy unreasonable Proceedings, the Money therein sent I shall not receive in Satisfaction for my two Serges, but hope for a better Account when thy Conscience is a wakened. The Ministers of the Gospel seek

1670. not to Live by Oppression, nor Cloath they themselves with Wool, exacted from Sheep they do not feed di ronde of sawoil became

I receive not ought from thee, nor do p want any thing which thou felleft: I never ' made Bargain with thee for ought, nor never consented to pay thee any thing, how then canft thou intend me thy Debtor? I live not upon the Labours of others, but with honest Industry provide for my felf and Family I cover not my Neighbour's House, nor bu Goods, non ought abat is his . But he that doth is a Transgreffor of the Righteous Law Sof God Almighty. TESY a to STEETE Out of I

I herewith return thy Paper of Account with what I received in it, being resolved to make no Peace with him that takes my Goods by Violence, without Restitution.

some Months after he return'd Fifteen Shillings I rest in that which Loves Enemies, and swill Account, which when I ad opened and Read.

guiwollow and Thy Friend, and and benevial

W. CROUCH

What became of this Prieft, John Cliffe, I know not, whether he did remove to some other Place, or Died, I cannot tell, but I had no more to do with him. w (mamming &

However he was foon followed (not any time loft) by another, in no respect better that I know, or have heard, no Place being left long vacant, where Money can be gained by the Covetous Clergy, with a live tournes A methods of the nodification Ministers of the Corpel feek

they

heep

do I

never

never

then

e not

oneft

nily.

r bu

that

Law

sendl

count?

olved

s my

MEM

fome ?

Five]

Accou

ICH

iffe, I

fome

I had

time

hat I

t long

The

The Priest that succeeded John Cliffe went 1675. by the Name of Henry Halstead, where his woutward Habitation was, I believe few of the Parishoners knew, and perhaps as few his Person when they saw him: But he fail'd not to sheer the Fleece as fast as it grew, according to his own Calculation.

When he first obtained the Priviledge to file himself Rector of St. Bennet Grace-Church, he made me a short Visit, and some Discourse passed betwixt him and me, in the which he reflected upon us as a People holding strange Opinions, or of strange Notions; and he inflanced among the rest that we Believed Revelation: To which I made Answer, That thereby we came to the Knowledge of God, none knowing the Father but the Son, and he to whomseever the Son doth reveal him, See Matt. 11.27. Upon which he grew into Passion, saying, He came for his Tythes, and not to Dispute; and forthwith he withdrew from me: Since which I have feldom feen him to my Knowledge; but though he came not so near that we might hear him once or twice a Week, if we hould have defir'd; yet he hath a way to make us hear from him once a Year, and by his Agents to obtain Warrants from the Mayors of the City successively one after another, whereby Diffresses were and are made upon our Goods, most times double or treble to his Demands, rarely returning any thing, felling what was or is taken away much under the true Value, adding great Charges for Destraining, and other Expences. And thus this Priest hath to the Year 1705. without the least Reluctancy, but as hard as the Nether Mill-stone.

Judge ye Sons of Men! Ye that are Inhabitants of Great Britain, under a Profession of Christianity, judge and consider: Are these Practices consonant or agreeable to the Ministers of Christ Jesus; or the Apostles who Preach the Gospel freely, according to the Command of their Lord and Master, Freely ye have re-

ceived, freely give? Matth. 10.8.

O Lord God of Israel! Hasten the Day of Deliverance to thy Oppressed Suffering Flock, who are driven away by the Idle Shepherds, who according to Ezek. 34. 3. Eat the Fat, and cloath with the Wool, but feed not the Flock. O Lord! do thou become the alone Shepherd of thy Sheep, make them to hear thy Voice, and to follow thee! Gather them to their Folds, make them Fruitful, and to Encrease according to thy Promise of Old, Fer. 23. 3.

To Instance the particulars of each Distress made as aforesaid, with the Accounts of the Loss sustained, is not what I herein intended; but having signified the Sufferings in general, I shall proceed to give some Account of

Matters of another Nature and Kind.

d the City thecediately one after another, whereby Dimedes were and are made upon the Goods, melt times double or axide to his

Parilid igault yan gujaroser yister elimend In Form or in this my a much and the self G.T.

the Value, adding great Unarges for Delband

SECT. XII.

A Caution to MAGISTRATES.

WHEN Magistrates are Assembled in Courts of Judicature, and shall overlook Justice and Equity, and the Ancient Liberties of the People, and prefer their own Arbitrary Wills: Can any thing bespeak a Design to enslave their Neighbours beyond such a Proceeding? And fuch Men as will fuffer themselves to be swayed by Interest, Passion or Prejudice, and to pervert Justice, or to countenance or encourage the doing of it: These very Men, when by a turn of Providence they become liable to the Judgment of others in Authority, are the Readiest to exclaim against, and accuse the Proceedings of others, especially if they apprehend any Injustice to themselves, whatever they might do to others when in Power: This is a manifest and evident token of a corrupt and wicked Heart; fuch Men are not fit to be Magistrates in a Christian Nation.

A good Name is rather to be chosen than great Riches, Prov. 22. 1. And the Value and Efleem that some have had for a good Name, hath animated them to perform just and good Actions, out of a defire to leave a good Name behind them. Now to purchase a good Name to leave behind us, will be to do our Duty Conscientiously in that State, or Condition of Life, in which by Providence we are or may be placed. The fledfast holding, or keeping a good Conscience, is, and ought to be the indi-

I 2 fpenfable

5(1) CT.

. .

676,

lelune.

habi n of

thele Mini-

reach

mand

e re-

ly of

lock,

ierds.

Fat,

Flock.

rd of

and

folds,

cord-

ftress

f the

tend-

in ge-

int of

A aut

1676. Spensable Duty and Qualification of a Magiftrate, because the Sword of Justice is placed in his Hand, that he may be a Terror to Evildoers, and a Praise to them that do well: Wherefore it is a Violation of his Trust, an Obscuring of his Power, and Blasting of his Reputation, either to protect or connive at the Guilty, or oppress and Discountenance the Innocent: But such a Conversation and Behaviour, (whether in Private or Publick, whether in his Chamber, or in Courts of Judicature) as to deal fairly between Party and Party, to confider and defend the poor Man's Caufe, and take Care that that may have as just and equal an Hearing and Determination as that of the Rich, will commend a Magistrate, and gain him that good Name which is better than great Riches. And fuch as have the Sword of Juffice committed to them, being ordained of God, they ought therefore in their Office and Places to imitate his Just and Righteous Administration, (viz.) to Protect, Defend, and Succour the Innocent, and to punish Evil-doers only.

It was an Excellent Caution, wholesom Advice and Counsel, which Jehoshaphat gave to the Judges, whom he set over the Land, and in every City of Judah. And he said to the Judges, Take heed what ye do, for ye judge not for Man, but for the Lord, who is with you in the Judgment; (the Margin reads, in the Marter of Judgment) wherefore now let the Fear of the Lord he upon you, take heed and do it, for there is no Iniquity with the Lord our God, nor respect of Persons, nor taking of Gists, at Chron. 19. 5, 6, 7.

ed

il-

re-

U

11-

il-

it:

nehis

to

m-

nd

nal

the ain

eat

ice

od,

ices

ra-

OUT

0

Ad-

to

and

the

not

2 11

Mat-

for

jod.

ifts, Had Had this seasonable Caution, and wholesom 1676.

Advice taken Place, and been considered by the Judges in our Days, which Jehoshaphar gave to the Judges he appointed in every City, so much Injustice, and wrong Judgment would not have taken that Effect, which woful Experience doth testifie and bear Evidence hath been done in our Time, by not being guided by the Fear of the Lord, as all Judges ought to be.

The true way to fence out all Injustice and Wrong-doing, is, for all Men in their present Capacities, whether in Authority, or otherwife, to oppose and withstand all Injustice in themselves: The Rule which our Saviour Christ hath laid down, Matth. 7. 12. Whatfoever ye would that Men should do unto you, do re even so to them, will allow room enough for a Christian Magistrate, if he will rightly and truly apply his Power. None, who are not wilfully or maliciously Ignorant, can pretend to construe this Text, That the Magistrate may forbear to punish an Evil-doer, because he would not be punished himself: But no Magiftrate would be wronged, but would enjoy his own Right and Property; and as he accounts it his just Right and Priviledge to be so preserved, he doth not err from the Rule, of doing to another, what is due to himself if he transgress; but to execute his Power upon such as do transgress that Rule, perhaps his interest may excite him to do it; or however his Duty require him. Though Mens Circumtrances cannot fet them above doing to others

13

as

yet their Innocency, and other their Circumstances, may qualifie them to execute Punishment upon Evil doers, and be a Praise to them that do well.

The Law is good if a Man use it lawfully, knowing this, that the Law is not made for a Righteous Man, but for the Lawless and Disobedient, for the Ungodly and for Sinners, for Unholy and Prophane, for Murtherers of Fathers, and Murtherers of Mothers, for Man stayers, for Whoremongers, for them that desile themselves with Mankind; for Men-stealers, for Lyars, for Perjured Persons, and if there be any other thing that is contrary to sound Dottrine, I Tim. 1.8, 9, 10. Therefore all things what so ever ye would Menshould do unto you, do ye even so to them, Matth. 7.12.

That Magistrate who doth Conscienciously believe it is his Duty to use the Law upon such Offenders and Evil-doers, cannot but think it his Duty also to defend, and be a Praise to them that do well.

The Apostle saith, Rom. 13. 3. Rulers are not a Terror to good Works, but to the Evil, and Ver. 4. But if thou dost that which is Evil, be afraid, for he beareth not the Sword in vain; for he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil: Mark, it is upon him that doth Evil: by Punishment suitable to the Merit, and a Praise to them that do well, by defending them in all their Civil and Religious Rights. This Rule is a most Excellent Rule, an unerring Guide, the only Rule

Rule for Christian Magistrates to govern them- 1676. felves by because how and in hid belong died we

If Men in Authority were but as inclinable to encourage doing well, as they are to punish fome Evil, though not all, (the more the piry) they would thereby promote Christian Religion, in Opposition to all Immorality and Prophanenels: But alas! fuch Evils as they indulge in themselves, how can they be zealous to punish in others () [[in dand bas , hab bot)

ce;

ım.

ifh-

ully,

ra

for

ers.

ers,

em-

for

be

ne.

for

ven

Dy

ich

It

em

are

oil,

nil,

11;

e-

it

nt

at

ril

oft ly

le

Perker

To do well, is to do justly, to walk inoffensively, to do unto all Men as they would they should do unto them, to render to Casar the things that are his, and to God the things that are his; to love god with all thy Heart, and thy Neighbour as thy felf: Such who regulate their Lives and Conversations in this manner, they give no cause of Disquiet or Trouble to the Magistrate: Why then, or how can the Magiftrate disquiet, or give Trouble to such, without abusing the Power wherewith he is intrusted? Mark, it is but a Trust, for he is the Minister of God, not for himself, to satisfie his own Luft, Ambition, Pride, or an Exalted Mind, nor his Greedy Covetous Defire after Gain or Honour, nor to gratifie himself, nor others, in any unlawful thing whatever, but a Ternor to Evil-doers. But when the Sword 18 put into the Hands of Persons of Evil Inclinations, fuch wilbnot confider how to use it as they ought, but will dispense with, and overlook the Evil-doer, and turn their Power upon fuch as do welt: Our Experience hath told us thus much. But

I 4

P

de

th

de

G

E

V

t

P

1676. But however, notwithstanding the Magistrate hath abused his Power, and turned Judgment backward, by afflicting the Innocent, and En. couraging the guilty; yet, bleffed be the Lord, who furnished us with Patience, to bear their Injustice and wrong-doing, and with Refolu. tion to persevere in the Way of the Lord, ac. cording as he hath perswaded our Hearts, maugre all their Force and Violence; and our God did, and hath still kept us to a strict Obfervation of Conformity to that most Excellent Rule before-mentioned, to wit, of our Lord and Master Jesus Christ, To do unto all Men, what we would they should do unto us. We have not rendred Evil for Evil; but on the contrary Good for Evil, loving our Enemies, and praying for them that have used despite against us: We have not with-held from Cafar the things which are his; and according to our Understanding and Knowledge, in our Meafure, have-render'd to God the things that are his, and all by the Divine Assistance of his Grace in our Hearts, which he in great Loving Kindness and Favour, did, and still doth, plentifully bestow upon us, by which we have been made willing to obey his Commandments, and they are not grievous unto us; Bleffed be his Everlasting Name and Power for ever: town I to comet and at

Pretenders to Religion, being settled in an External Form, without the Living Power, to Persecute every Appearance of Light and Truth differing from their Form, to Rage, Hate and Persecute

Persecute, and as much as in them lies, to hin- 1676. der and obstruct the Work of God; and as in the Days of Old, when Jerusalem was trodden down by the Uncircumcifed, who knew it God, nor were in Covenant with him, but in Enmity against him and his People, and the Walls thereof were broken Down, God gave them Courage and Strength to Repair their So now in a wonderful Manner God's Chosen Israel, have been Assisted with his Power in their return to Spiritual Ferusalem, to repair her Walls, and mend the Breaches even in Troublesom Times. And altho' Sanballat and Tobiab, with others, have laughed at the Work, and with Scorn mocked these Inward Jews, faying, Will they fortifie themselves? Will they continue to meet together to Worship their God? Will they Sacrifice to bim? Will they revive the Stones out of the Heaps of the Rubbish? Neh. 2. 10, and 4. 1, 7. We esteem their Labour of no greater Force, or Strength, than what shall be broken down if a Fox go up, Neh. 4. 3. The Fox-like Informers will foon overturn their Work, and break down their Wall: But yet notwithstanding, the Work hath been carried on, and the Walls are built and join'd together; for as the Prophet Nebemich hath observed concerning the outward Jews, the People had a Mind to work, Ver. 6. And God hath Encouraged them; the Work hath prospered, and they have witnessed the Lord to be their Wall, and strong Tower of Defence; fo that no Assaults from the Enemy have prevailed against them, but we are yet a People to his Praise. SECT.

rate tent En-

ord, heir olu-

acrts, our

Obcel-

our

ur. the nies,

pite efar

our leaare

his

oth,

us; for

neer

, to

and

لهما

bas So E CT. ad XIII.do ling wh

Perfection and no much as in them lies, to f

25" f2

bat

to Re

the

fan

fer Ca

the

Pr

211

all

fa

10

G

th

ly

n

Is a Collection of the Observations and Remarks of Gerard Croese, Dedicated to Nicholas Witsen, Burgo-Master of Amsterdam, concerning Quakers

ou now on www.neertul Manuals

Have already given some Account of the first Instrument, whom it pleased God to raise up in this our Age, to Publish the mighty Day of the Lord now broken forth, concerning whom, and of the Progress of the Truth, and Gospel of Jesus Christ, and of others the Messengers and Servants of the great God, there have been, and will, I doubt not, be many

Testimonies given.

But having met with a Discourse in Print, written Originally in Latin by Gerard Croefe, and Dedicated to Nicholas Witsen, Burgo-Mafter, and Senator of Amsterdam; stiled a General History of the Quakers, wherein he pretends to give an Account of the Lives, Tenets, Sufferings, Tryals, Speeches, &c. Of all the most Eminent Quakers, both Men and Women, from their first Rife to the Year 1696; and having Read it over, and compared it with my own Knowledge and Remembrance: What I have observed to be Written or Collected Impartially, and without Prejudice, I have Transcribed, at least, so much of it as may be useful and ne cellary to inform the Reader with the defign of Publishing the History; purposely dropping s unworthy of Notice, what I know to be fille in Fact, or misrepresented. And I cannot but wonder, that any Man who will undertake to write an History, and pretend to give a Relation of Fact (respecting the Original, and the honest and fincere Proceedings upon the fame; the Innocency, Patience and Long Sufferings, attending fuch as were engaged in that Caufe, and their constant Perseverance through the utmost Tryals and Hardships, with all due Care and Caution accompanying the whole Progress, to preserve and defend themselves. and the Cause wherein they were engaged from all just Blame or Reproach) should at the fame time drop Malicious, Base and Scurrilous Reflections, causelesly and without good Ground; and mix and interlard the fame with the body of the History, and relate them as Matters of Fact; when he confesses he made his Collection, partly from others Reports, part P. 5. ly from Writings and Manuscripts. 18 1871 0

This Author undertakes in the first place, to give an account of George Fox, his Birth, Panentage, Education, Country and Occupation, no ways disreputable to him; all which I pass over, as not being to my present Purpose; because that which I intend, and more particularly aim at, is to observe how God was pleas do to deal with him, to prepare and sit him for that great Work and Service he called him to, and assigned him to perform. The Author pro-

ceeds thus.

lib

odi

to

ım-

200

the

to

bty

ern-

the

rod,

iny

int,

efe,

ter,

ral

nds

uf-

oft

om

ing

WI

ave

lly,

ne-

ign

Ing

1 25

This George Fox, while yet a Child, difco-P. 12. verd a fingular Temper, not coveting to play with

he

01

Red

ur

for bei

2 I

he

mo

est

th

for

pr

fo

10

th

th

th

tl

0

with his Brethren or Equals, nor giving himfelf to any of those things which take with
Children; but shunning their Company, and
disdaining their Childish Customs, be loved
to be much alone, spoke but little, or if at
any time he chanced to speak, both his Countenance and Speech bewrayed a sadness of
Spirit; his Words were more Interrogatory.

p. 13. Shewing great Attention and Consideration, and making many Observations; unto all which was added, Modesty in all his Attions, and a diligent Pursuit of the early Rudiments, of Piety and Devotion; so that even in his Infancy, his Attions and Demeanor seemed to pre-signific those Qualities of Mind, which in progress of time, he discovered upon the

publick Stage of the World.

He being then a Toung Man, did behave himself Honestly and Modestly among Men, walking Devoutly towards God, keeping close to that sense of Religion, and Worship taught him by his Parents. He dwelled much upon the Scriptures, and when at leisure, from the exercise of his Trade, (as also when about it, taking this Advantage of his sedentary Work) be meditated upon, ruminated in his Mind, and recollected what he had Read : He had an Infallible Memory for retaining any thing he knew, especially what he Read in the Bible. And having thus incessantly continued in the study of the Scriptures from his Infancy, to his Latter End, he became so exactly versed in them, that there was no Remarkable Saying in all

he Holy Writings that escaped his Knowledge Remembrance. to to state to

And tho' he had been always diligent in Reading and Meditating on the Holy Scrip- P. 17. ures, and had frequently set Times apart, for Fasting and Praying unto God; yet then being engaged in fo Difficult and Important Defign, in compliance to the Divine Will, he went about the same Christian Duties with more Application, Fervour, and Frequency, especially, having by Experience Learned, that there was no Means more effectual, than these. for taming Mans Vicious Nature, and suppressing his unruly Appetite.

But he complained heavily that there were P. 18. fo many who extoll'd the Holy Scriptures, and that Profession of Faith and Manners,

that they had sucked from those very Scriptures, and yet were deftitute and ignorant of that Holy Spirit that Indicted them, and fo great Strangers to that Purity of Life and

Conversation, which is so oft recommended in the Scriptures. And the contest with the second

him.

with

and

aved f at

oun-

r of

Ory.

tion.

all

ions,

ents.

his

med hich

the

have

Men.

lofe

ight

pon the

t it,

ork)

ind,

an he

ible.

the his

em. all

the

He acknowledged, that though School and Colledge Learning, &c. were very useful Accomplishments, yet the Spirit of God was to be the Chief Teacher and Conductor, and the Operation of this Divine Spirit, though without Learning, is of more avail than Learning, without the Affistance of the Spirit. He would sometimes of his own accord, go to those he thought Men of Integrity, and who feemed to walk reverently towards God, and confer with them. He always fo order'd

21

do

cu th

te

21

tu

Se

ge

tl

U

CI fi

pl

D

21

T

to

a

S

C

R

2

D

A

n

his Discourse, that what he spoke was about the Condition or State of other Men in general, or of Christians; and this was the whole and only Tenor and Context of all his Discourses.

This Author pretends to date the Nation, as he miscalls it, of the Quakers Church, to have been in the Year, 1649. As tho' it had had no Being before, which is a gross Mistake: For the Quakers Church (to use his Terms) is not of fo late a Date, but is a Part or Member of the true Church of Christ which was from the beginning of the World. And though it hath been in many and great Dangers, and fuffer'd very much through the Enmity of Satan, and the Rage and Violence of Wicked Infim. ments, raised up by him; yet the Lord hath wonderfully preserved it through all Ages unto this day, and will preferve it; for it is Built upon Christ the true Rock, and the Gates of Hell shall not prevail against it. That then which the Quakers fay of the true Church, respects not the Essence or Being of it, but the Dispensation it is under; not its Nativity, but its Restitution from those manifold Corrup tions which the Apoftacy introduced. For they fay, that God hath raised up in former Age at feveral Times, many faithful Witnesses a gainst several Errors and Corruptions, which were crept in among the Professors of Christianity, both in Doctrine and Worthip; but all former Reformations fell there of this in our Day, wherein the Lord hath called, qualified, and fent forth able Instruments, to lay the Ar of the Gospel not to the Branches only, but also to the Root of the Apostacy; to cut it down, and grub it up, that it might no more number the Ground. In short they say, that the Lord hath eminently appeared in this latter Age of the World, in his chosen Servants, amongst whom George Fox was a Principal, to turn People from Darkness to Light, and from the Power of Satan unto God; to restore Eclipsed Christianity to its Original Lustre, and Degenerated and Apostatized Churches, to Primi-

tive and Apostolical Purity, and flahold ad a

tgoo

ene-

hole

Dif-

vity,

4 to

had

ake :

s) is

nber

rom

h it

fuf-

itan,

ftru-

hath

unto

Bailt

s of

then

Te-

t the

but

rrup-

ther

Ages

S 2

hich

riffi-

it all

out

ified,

MAI

of

He fays, the Quakers Commemorate it, that P. 29they did fo multiply and increase after this Year, and maintained fo much Concord and Unity among themselves, that they now became an Orderly and Settled Church, Conspicuous, not for external Splendor and Magnificence, but for eminent Innocence and Sim- P. 30. plicity. Their Doctrines were short and plain; they contained few necessary Articles of Faith. none of them related to the contemplation and speculation of Abstruse and Difficult Things, which are more Curious than Ufeful, to Piety and Goodness; they were all concerning the Light which shines in every Man's Soul, and the Word of God within them: Of inward Communion with God : Of the Reverence, Love, and Obedience due to him and his Reveal'd Will, and of the relative Duties of Men one to another. When they Assembled together for Divine Worthip, their manner of Worshipping, and all some of Sacred Exercises, were free from any Exernal Accou-

Accoutrements, Rites, or Ceremonies : All was wrapt up in a deep Silence; and tacit wait. ing upon the Spirit, till it rais'd them up to speak, and when they spoke, their Discourse were exhorting every Man to Self-Eramina tion, and a serious Consideration of the Operations of the Spirit, the Light within them, and the Word of God which was in their Hearts; admonishing them to study to deny chemselves; subject themselves to God, and endeavour to repent and amend their Lives; to be Modest, Temperate, True, and Constant in their Words and Actions, as became Men; and advance Peace and Concord in the World: and so far as could be observed by the strictest Enquirer, they seemed to lead Lives, conformable to their Principles.

Their Moderation and Temperance was fuch, as that it became their Character, whereby they were distinguish'd from all others. In the management of Commerce and Trade with the rest of the World, they were Meth, Mild and Moderate; in their Countenances Severe and Slow in Speech; but they were mean in their Clothing, and their Houses not Richly Furnished, the there were among them,

Men of large Substances.

The most conspicuous Vertue of all, was a diligent Love, Care and Watchfulness over those of their Faction, especially as to their Religious Concerns; for they narrowly enquired how every one behaved himself in Religious Matters. As to the ordinary Actions of Humane Life, they were free from Pride

OT:

to

とは

hel

God

200

SE

200

mi

Re

Ch

20

Cal

Im

col

Fr

th

M

fee

ob

pe

th

16

Se

fu

th

((1331))

or Ostentation, Affable, Familiar, Bountiful to those of an inferiour Station. They were Merciful, Liberal, and Compassionate to the Afflicted, either in Body or Mind; every one helped another, either with his Substance, counsel, or Assistance, as his Capacity allow'd, and the necessity of his Neighbour required; so that none of them wanted for any thing. Their chiefest Care and Business was, so to accommodate all their Actions, as that they might seem not to introduce any New Upstart Religion, but to resemble the Ancient Primitive Church, imitating their Simplicity, Gravity, and Vertuous Demeanour; by all which it came to pass, that many were added to them.

George Fox was ill treated at Mansfield; P. 32. Imprisoned; then set at Liberty, and En-

countred by the rude Mob.

He was committed to Prison at Derby, where P. 33, friends were first call'd Quakers, and upon 34-this Occasion, to wit, that he exhorted the Magistrates before whom he was brought, to sear God and tremble at his Word; and from observation of the People, that sometimes in performing their Duty and Exercise to God, they would Tremble and Quake.

This Author informs, that in the Year P. 37.

Sex that attempted to Preach.

In the Year 1652, the Quakers did wonder P. 41. fully increase; and now were added unto them, Men of Dignity and Fame; and where as, such as had any thing to speak to the People, were obliged to take the Opportunity K

Pride

Was

vait-

P to

ırle

ina-

Ope-

bem.

beir leny

and

ves;

tant Ien;

rld:

Cteft

orm-

Was

nere-

. In

rade

leek.

inces

Were

not

hem.

ias a

ove

their

en-

Re

Acti-

ha

W

Co

Pl

of

be

tu

he

fo

Sle

De

he

ke

an

CT

be:

for

at

we

Bu

de

M

ſe!

Ca

an

pe

of Market Places, Streets or Cafual Conflux of the People; upon which, oft times followed In Surrections, Imprisonments; and being bound in Chains, now they began to meet in Houses.

P. 42. He gives some account of William Dewsberry, and fames Naylor; of Thomas Aldbam, Richard

P. 43. Hubbershorn, Thomas Taylor, and Christopher Taylor; next, of Richard Barnsworth, John Audland, and Francis Howgill, joyned to this Society, and becoming Preachers.

P. 44. He takes notice of Edward Burrough, about 16 or 17 Years of Age, but equal to a Man, and designed for great things, and next of George Whitehead, who he says, at this time joyned himself to this Sett, (as he stilles it) taking upon him the Office of a Teacher; one talked of among the Learned for his Skill in both Tongues; his Piety and Modesty, and Famous at this very Day, though stricken in Years, for his Dexterity in Disputing and Managing Controversies, both with Tongue and Ren.

Those of them that were better Accommodated than others, fitted their Houses and other Places for receiving their Assemblies, when Congregated for Divine Worship; they did not Exclude those who were not of their Party.

P.47. This Author gives some Account of James

Parnel, a Youth of Pisteen Years of Age, well

skill'd in the Tongues, and of no Obscure Birth

or Condition. That he was a Preacher, and

came into the County of Effect. In the Year

1655, went to Colchester, and Preached there;

had

(985)

00

In

t in

perd

ber Fobil this

2000

bout Tan

t sof

time

PINY one V in

and

n in Ma

and BAN

Jinoand

offics. they

their

ames

well

Sirth

and

Year

here; had had many Disputations, and by One Days Work, Converted many to his Religion. At Colchester he was Imprisoned in an bigh craggy Place; where having endured Hunger, want P. 48. of Sleep and Cold for a long time, becoming benumb'd in that nafty Dungeon he misfortunately falling and bruifing his whole Body, he finished his Days. It is reported, that before his Death, he was heard to fay, One Hours Sleep shall put an End to all my Troubles; when Death approached, he said, Now I go away; then he fell asleep, and about an Hour after he awated and yielded up the Ghoft.

He gives some Account of Thomas Lawson P. 49. and of John Wilkinson; and of the great In-crease of the Quakers in the Counties of Cum-berland, Northumberland, the Bishoprick of Durham, and in Scotland, and of the Imprisonment of James Naylor and Frances Howgill, at Appleby, and George Fox at Carlifle.

He Notes, that William Caton, and John Stubbs, P. 50. were Whip'd at Maidstone in Kent. And that in the Year 1654, Francis Howgill and Edward Burrough, Men of great Authority and Esteem, Preached at London, and in Wales.

He takes notice of Peter Price, and of John P. 51. Ap-John, who being a Member of an Indepen-dent Congregation, was fent by his Pattor Morgan Lloyd, into the North, to inform himfelf, both by feeing and hearing what fort of a Man George Fox was, (who was then in those Countries) what People the Quakers might be, and what were the Doctrines they Taught. He performs the Journey, and returns Pollelled

K 2

12| tul

ers

It

Me

eni

pil

un

bar

SOA EET

La

W

Ma

toe Ch

Ar

Bo

DU

len Li

M

ye be

W

of

21

an Li

a

R

ge

with their Principles, and shortly after, undertakes the Office of a Preacher amongst them: Some few Years after, he Travelled through all Wales, Preaching and Teaching every where in Towns in the Fields, in the Publick Roads and Streets, Market Places, Inns, &c. Exhorting Men to Repent.

the Year 1662, being Block'd up in Prison, and in having patiently and constantly, grapled with many tormenting Evils that surrounded him,

he yielded up the Ghost.

ALL W

While he was in London, he bended all his Thoughts and Cares how he might be most Serviceable; and because he could not always meet with Opportune Places and Occasions of Preaching, he improved every Occasion to that Effect, thinking no Time nor Place unseasonable or improper, for promoting the Salvation of Mankind, of which I subjoyn one Example.

All that are acquainted with the City of London, cannot but know that vulgar and frequent Custom, among the meaner Trades-Men, and their Apprentices, and Journey-Men, of getting together, and Wrestling one with another. Burrough accidentally passes by the Place, where a whole Band of them were at this Exercise. He draws near, and looks on: A lust Toung Fellow, and a dextrous Wrestler being there, who had thrown several: Burrough enters the Ring, and moves towards the Triumphant Vistor; and looking austerely and gracefully upon him, in some few severe Words, checks his Fury and Fortitude, so that his Courage

un-

em:

h all

nere,

oads

ort-

d in

and

with

him,

l his

Ser-

meet

Prea-

t Ef-

nable

n of

le.

y of

fre-

Men,

z, of

ano-

lace,

s EI.

tulty

being

b en-

rium-

Tace-

ords,

Cou-

rage

rage and Strength were Vanquished. Then uming himfelf to the Circle of the By-Standers, addresses himself to them after this manner. It is a Barbarous and Cruel Spectacle, to fee Men delight so much in this Exercise, fitter for, and more becoming Brutes than Men; which the pildest of the Irrational Creatures abstain from, unless provoked and irritated to the fame. We bave another Conflict to mind, which is more Confenant to our Natures, and allowed of God; nay, which both the Law of Nature and the common Law implanted within us by God, and his Divine Word Revealed from above, do Approve, Comnand and Encourage. I mean, that Fight wherein we are all engaged, as being the Soldiers of Jesus Christ, and Fellow Soldiers one with another; friving with all the endeavours of our Souls and Bodies, to encourage and invite one another to pursue this Fight of Faith and Piery, that at length we may become Victors, and obtain Evernal Life: Which being spoke, though most of the Multitude gave little heed to what he faid; yet some of them being moved with a sudden heat of Reverence and Fear of God, and afterwards, bethinking themselves more diligently of those Words, began to understand their Duty aright, and abstain from such Vain Exercises and Spectacles, altering the whole Scene of their Lives, and afterwards Conforming to the Dodrine and Religion of the Quakers.

The Author again cites George Fox, with a Relation of his great Application and Diligence, maugre all the Difficulties and Dangers which flood in his way; Visiting, not only

K 3

Places

Places of Religious Worship, but Military Men, boldly and freely reproving them to their Fape. 54. ces, not only for what he found faulty in their Religion, but for the Vices of their Lives: And further adds, That it is no Wonder that he met with such Indignities and Affronts every where; but Wonderful, that he who was so often sought after, Apprehended, Imprisoned, and Delivered into the Hands of his Enemies, should have escaped so oft, or survived so great and many Troubles. However, he always acknow-

P, 55. ledged and returned Thanks to the Almighty, for that Divine Affistance, which he said, he never wanted in time of his Bitterest and Severest Afflictions. There happened a Memorable Accident, both at Whetstone in Leicestershire, and at London. George Fox being in that Country, and in that Place, where he was in a Congregation of his Brethren about Sacred Service, Independent and Preshptetian Ministers, Address Francis Hocker, an Officer in the Army, to fend Soldiers to Suppress the Meeting; accordingly they come, and Apprehend George Fax, and bring him to the Officer, who sent him Prisoner for London, to be Judged there P. 56.

After some Years, Hacker acknowledged, that he did this by the Instigation and Instuence of the Ministers, which Confession he made, the very Day before his Death.

George Fox being brought to London, is Imprisoned, and in lone time is carryed to Court to appear before Commell, then Protestar; who after having entertained long Discourses with him, and given him many Evidences of his

good

to

ha

th

W

20

lit

Wi

en of

gi

hi

BC

tr M

de

m

W

DO:

th

V

li

G

W

good Will to him, and those of his Perswasion,

2-

eir

es :

he

ery

ten

De-

uld

and

ow-

ity,

he

Se-

ora-

ire.

oun-

Con-

rice,

ters,

At-

ng;

orge

fent

here

that

tence

the

Im-

ouri,

who

his

good

Cromwell by an Edict, Discharges the Quakers to Affemble or Congregate together Publickly P. 57. having observed that to be the Mind of all the Publick Churches; but forbids the Ecclefiaficks or any other Men to do them Harm. while they committed nothing against the Gopernment. But this order of the Protector, had little or no Effect; for their Adversaries never wanted Occasion of Accusing them of the Crime of Celebrating their forbidden Affemblies. Hence enfued many Miseries upon the Quakers, and oft times Bonds; which they endured with the P. 58. greatest Constancy imaginable, of which for Inftance : George Fox continuing to differfe his Books and Letters, and keeping Meetings, notwithstanding the Protestor's Edict to the contrary; choosing rather to undergo the Greatest Miseries, nay, the loss of Life it self, than to desert his Office: Is cast into Prison at Lanceston in Cornwell, and Bound with Chains; under which Affliction he continued a long time.

Now the Adversaries of the Quakers, did not want Occasion of Accusing and Arraigning them for being guilty of Rebelling against the Magistrate, for there were at that time a great many Pretenders to Religion, but of Turbulent and Factious Spirits of striving to Innovate and Confuse all things, either upon a Religious on Civil Pretence, and if any such Crimes were committed, the Quakers presently were Accused as being the Authors, or at least, Abettors thereof. But the Quakers did to Enerthete K 4 vate

tha

WIT

1110

tig

pro

Fa

(W

ed Fa

his a l

be

bu

ar tl

F

h

0

R

ł

Judges pronounced them Innocent. About this P. 59. time, many Converts were added to this New Church, and invefted with Ministerial Function, who became Famous, not only enlarging their own Credit and Reputation, but that of their Sell, both in the Island of Britain, and in the United Provinces of Holland. William Ames flourished at this time, a Man Acute, and Indefatigable in Teaching, Preaching, and Writing, and much admired in Holland.

P.6c. This William Ames was a Soldier in the Parliaments Army in Ireland, and had joyned himfelf with the Baptists, and resided in Waterford, when Francis Howgill, and Edward Burrough, came into Ireland, and to that Town, and came into their Meetings. Ames gave great Ear to all their Discourses, and in short time adheres to the Quakers, among whom he became

P. 61. a Preacher. He Wrote a Trastate, Entituled,
A true Declaration of the Witness of God in
Man; in which he relates and explains what
Sense he had of the Divine Light within him,
from his Infancy to his Conversion.

Contemporary with him, was Stephen Crip, an Acute and Polite Writer; who if he had added the Study of those Arts and Sciences, called Liberal, to the Promptness and Agility of his Wit, he had given wonderful Specimens of Learning: He Lived in Colchester in Essex, a Weaver by Trade; he served in the Parliaments Army some Years, having abandoned his Trade, not so much for Love of a Military Life, as for the Desonce of Liberty and Religion; so that

that he did not suffer himself to be tainted with the Vices of Soldiers, but lived honestly and devoutly: At length wearied with Fatigue and Labour, returns again to his Trade, professing himself a Buptist; at which time James Parnel aforesaid came to that Town, (who was the first of the Quakers that Preached their Doctrine in that Place) Crisp and his Father hearing him, and being moved with his Discourses, turn Quakers. The Son became a Preacher, and he Died at London in September 1694. (Observe, He did not die at London, but at Wansworth.)

Contemporary with them was Thomas Green and John Higgins, as also John Crook a Gentleman of Bedfordshire, a Justice of Peace, Famous for Learning, Eloquent and Neat in

his Discourses and Writings

t all

this

New tion,

heir

heir

the

Imes

In-

Par.

im-

ord,

ugh,

and

Ear

ad-

ame

led,

hat

um,

isp, had

ces,

lity

iens

lia-

his

ife,

To hat Fosiah Coal, who in his Youth, coming with P. 62. other Companions to a Quakers Meeting to Ridicule and Mock them, was so taken with their Discourses, that he forsook that Course, and was so moved by the Counsel and Advice he received, that he incorporated into their Family, undertaking the Office of Teaching others, while he was yet but Twenty Years of Age. It is faid of him, that in Prayer and Supplication, he did it with such Efficacy, and without Affectation, that he surpassed many others: He fpent most part of the rest of his Life in Travels, extending his Doctrine to several Parts of the New World, resolutely encountering all Dangers, even of Life it centented humbalt with the little to badge Another

live

the

Size

vifi

tre

tim

tho

a I

if m

Re

tit

lit

m

16

of

fo

21

fo

Another Contemporary was Isaac Pennington the Younger, a Gentleman of Good Birth, much exercised in Learning, and spent not his Youth as many do, whose Fortunes are large, in Idles ness and living intemperately, but in pursing diligently his Studies. After he became a Quaker, he wrote several Trastates, in a Grave, Plain Scriptural Stile.

After these the Author mentions Charles Marshall of Bristol, and then adds, These were the Men that have over-run all Britain and the Netherlands; which he says he selected not as the Periods and Order of Time conjoined them; but as they were Noted and Famous

among the Quakers and others.

P. 63.

The Author forbears to mention many others, but says he cannot pass by Samuel Fisher, a Man Learn'd and Eloquent, because of his Accurate Knowledge of the Greek and Latin Antiquities, which stuck so to him, even after he changed his Religion and Life, that the Writings which he Published since, relish much of the same, though (says he) I believe it fell out contrary to his Will and Design.

P. 64. He had a Living in Kent, and while he was there, one of his own Acquaintance and Friends called Howard, solicited him frequently about his Religion, and many Rites and Ceremonies used in the Church; and about the same time came to him a Baptist, by whose Arguments being overcome, he joined to a Society of that Perswasion, and having cash off his Living of a Parsonage, he farmed a Piece of Ground, and contented himself with the little he had to live

live upon, until he became a Minister among

About this time William Caton and John Stubbs came into that Country, and went to visit Samuel Fisher, who received them kindly, treating them as his Friends. After sometime he forsakes the Baptist's Society, and shortly after became not only a Professor, but a Preacher and Zealous Propagator of Quakerism. He wrote some Books in defence of that Religion, among which is a Noted One, Entituled, The Country Man, to the University Scholars, in which he resutes the Arguments of his Adversaries.

This Author gives Account that in the Year P. 69. 1658. a General Assembly was held at the House of John Crook in Bedfordshire, which continued

for three whole Days. Stand and ship sold

ton

ich

ath

lle:

S all

ve.

les

ere

not

red

bus

an

TS,

.a

In-

he

ri:

of

ai vas

ds

ut

ies

ne

its

at

of

nd

to

ve

bus

He undertakes to shew the Cause, Occasion, P. 73. and Original wherefore so many Men should so suddainly fall away every one from his own Church and Religion, to that of the Quakers, which he does in these Words:

The principal Reason hereof, says he, seems to be, in that Men, among whom there were really many who were desirous to live Piously and Religiously, and to lead a truly Christian Life, did imagine, that they saw so much Corruption every where, if not in Dostrine, yet in Rites, and most assuredly in the Manners of all Societies, that would be accounted or called Christians, and even Protestants, that if any one Persisted in Communion with any of them,

them, he might very well diffide and despair of his Salvation.

and

tha

Vic

tail

wh

wh

aga

Lo

the

20

Ag

We

fei

Cr

th

te

W

T

1

P. 74. He goes on further, to fix a true Cause of Dissent, and forsaking the National Church, viz. The Magnissicence and Pomp, Gross Idleness, Remissings and Delicacy, both of their Prelates, and all the rest of their Clergy or Ministers: Moreover such a bundle of Ceremonies, or Rites in their Churches, and Sacred Communions, and Collection of Lessons, Singings and Prayers, the Forms whereof to be so strictly followed, with the Observation of Holy Days. And besides this, the Sloth, Incontinency, and Lasciviousness of the whole People in Words and Deeds, that from hence

P. 75. it came, that not only the Quakers now at length, but many other Societies of Men, long before the Quakers were born or known, separated themselves from the Communion of that Publick Church. Now as these Men had just cause to separate from the Episcopal Church; fo had they also good Reason to withdraw from the Presbyterians, whom from the beginning of their Church they did own to be no bad Christians, and that some of them did excell, and continued to be fuch as all ought always to be, both in Faith and Rule of Life; but that afterwards they became by Degrees to be changed, and that neither that Care and Attention to God's Spirit, nor to the Word which they professed to have, was to be met with amongst them, but that they were found to be puffed up with much Confidence, Hope, and Assurance in their own External Performances; and and that many of them had more the Shadow, than real Vertues of Christians, and more w

Vices under a shew of Vertues.

111

of h.

le-

eir

10

re-

ed ig-

fo

of

n-

ole

ce

at

ng Da-

at

b;

w

n-

ad ell,

lys

lat be

kt-

th

to

nd s;

nd

Now tho' among all the Parties, they entertain'd the most Esteem for those Independents which they call Brownists; yea, and for those whom they call Baptists; yet they objected against these, That they had indeed great Love and Affection for their Religion, but that they were very much wanting in a Spiritual P. 76. and True Love to God, and Unanimity and Agreement amongst themselves; and that they were Rash and Morose towards such as Dissented from them, and sometimes sull of Cruelty.

As to the Independents, they looked upon them to have a shew of Religion in their Countenances, and at their Tongues Ends, and who while they saw many Vices in others, and resented them with much Clamour and Scorn, were themselves inwardly sull of secret Vices.

And as the Quakers did thus think of the Churches of England; so they did also of those, whom these Churches looked upon as their Guides, Teachers and Pastors, who, while they Professed it to be their Business to discharge their Office of Teaching and Guiding Men in their Spiritual Concerns, and seemed to give up themselves entirely thereunto, did some of them desert their Work, others were slothful and negligent; others did with a loud Voice discharge their Office, but had privately more regard to their own Profit, preferring that before the Common Good of the Church.

There

col

mo

cal

an

pa

va

26

F

ra

ta

G

CO

There were two Things which these Men could not bear in those Rulers and Ministers of the Publick Churches; one was, That in lien of their Preaching, and discharging their Of. fice among the People, they did not only receive a Reward; but such an one as was cer. tain, and by Compact almost always of a great, fometimes of a greater Sum, not only from the Annual Publick Profits, but also from the Incomes of Private Persons, and that even of such who had scarce of their own whereon to fet their Foot, from the Fruits, Cattle, Annual Profits, Marriages, Christenings, Funerals, and other things; where fome in gathering of those Profits, were so Severe and Hard hearted, that they reduced the poorer Sort to Beggery; fuch as were Able and not willing they fubdued by Force, and so from a Desire of Lucre and Gain, Lived upon their Ministry, like Rude

Another thing which these Men, the Quakers, complained of, was, That among the several before-mentioned, there were, and are still some, who cannot endure some of their own People and Citizens, differing from them in Matters of Religion, to live amongst them, though very Docible, but throw them out and eject them; others they Vex, Torment and Fine, when the same Persons for such Severity have called upon God and Man to bear Witness, and when they were able, shook off that Yoke from their Necks, and esteemed, and do still esteem their Liberty a great Blessing from God. These things the Quakers did the more complain

Aen ers

lieu

Of-

re-

eat.

om

the

of

to

rual

and

ose

hat

uch

l by

ude

ua-

the

are

en

em

m,

ind

ind

ity

ess, oke

till

om

ore

ain

complain of, because they were at this time most touched and affected therewith. To this came to be added afterwards the Complaint and Lamentation of their Fellows and Companions in New-England, where they suffered variously, and Jome unto Death.

But those things which they [the Quakers] P. 78. generally and universally blamed, both in the Church of England, and in other Protestants abroad, were thefe. That this is the Doctrine, Faith, and Profession of all those who are called by this specious Name, and Love, and take delight to be so called, viz. That the Grace of God bath Shined upon all Men, by the coming of Christ, and ought now to be preached throughout the whole World; and that all Men. who are made Partakers of Christ and of the Gospel, should, as much as in them lies, both by Words and good and pious Works, gain over and present unto Jesus Christ, and unto God, and bring unto a falvable State, all those who are yet Christless: That such as do heartily and sincerehyworship God, they are truly Christians, chosen by Christ, accepted with God, who worship God in the Spirit, and rejoyce in Christ Jesus, and bave no Confidence in the Flesh. And this now P. 79. in pure Religion, and undefiled before God and the Father, to bridle the Tongue, for as to speak ill of, villifie or ruin no Man, but charitably to Teach, Edifie, and Help our Neighbours; and besides this, to visit the Fatherless and Widows, and to help as much as may be the Poor, Miserable and Distressed; and to keep bimself unspotted from the World. But all Protestants.

An

COL

Ho

Va

the

be

fin

thi

tha

for

00

up

Ch

am

Sia

ter

Ch

in

is

lor

M

Va

M

to

na

m

ra

8

30

CO

Gi

restants, their Rulers, and Members of their Churches, were so little concerned about that Grace of God brought in by Jesus Christ, and daily offered by him in the Gospel, that they had scarce one serious Thought of their own, and not at all of the Salvation of others; and that they either declined to do any thing, or did what they could most slightly towards the instructing of their own People, consuting of others, convincing of Strangers, and enlightning of Foreign and Remote Countries and Nations, where gross Ignorance hath prevailed, for delivering them out of the Jaws of Death, for the destroying of the Kingdom of Satan, and promoting the Kingdom of Christ in all the Parts of the Earth do adt modelle

Moreover, that they followed in those things which belong to the Knowledge and Observation of Divine Matters, not the Holy Spirit, who is the True and Genuine Master end Guide, whom indeed they knew not, but their own and others Instructions; or their own Understanding and Sence, drawn, if it happen'd so well with them, from the single and bare Reading of the Scriptures; that they bore in their Mouths the Name of Christ; but know not, who this Christ is, what it is to have Communion with him, nor spake from their Hearts thole things they talk'd of, nor were actuated in those things that were done by them from an Inward Principle, Motion and Instinct, but put their trust in Ceremonies, External Rites, Sacraments, and Bodily Exercises, and to embrace a Shadow, neglecting the thing it felf: And

And that they gaped after, and strove to accommodate themselves for the attaining all Honours, Riches, Pleasures, and such forts of Vanities; and were at least so conformable to the Fashions, of this World, that they could not be acknowledged to be the true Disciples and fincere Followers of Jesus Christ. And these things they faid were so clear and manifest, that if any one was conversant among such fort of Men, he should presently find Work or Occasion to interrogate his Eyes and Ears thereupon. Moreover, they did lay this to their Charge, that there is scarce any Footsteps left among these Protestants of that Ancient Ecclesuffical Discipline, as well in respect to the Rulers and Ministers of the Church, as to the whole Church it felf; so that now that Teacher, who in his Pulpit, does that Work not undecently, is reputed a good Pastor: And as to the rest, as long as any one owns his Religion with his Mouth, though he be given to Worldly and P. 81. Vain Lusts, this same is accounted to be a good Member of the Church, and easily admitted to participate of all the Mysteries thereof.

From hence these Men went on to Doctrinals; and when they had particularly reproved many Things in single Persons, this was generally to be reprehended in all, as if it were a common and received Opinion; That Christ did all things for Man; and that this only is to be done by Man; that when any one Sins in the course of his Life, he must lay hold on Christ as a Mediator and Saviour; and lay claim to him

without Works.

Finally,

L

hat and hey wn.

reie

and or the

shtand

ail-

irif.

rva-

end heir Un-

en'd bare

e in now

arts

but

ites, emfelf:

And

of

to

thi

tio

W

the

no

en

ho

OW

fu

m

tw

Ri

an vi

an

tol

ce

th

Si

co

G

bi

di

M

Se

to

#

Finally, these Men went up higher, and came to the Schools and Universities, those Seminaries of the Church-Ministry, and Future Prope of the Church; of all which, this was their Complaint; that those Places were Vicious, and that they alone, or one with another, as much as they could, pursue Pleasures; or that they who endeavoured to excell the rest, were taken up with more remote and subtil Meditations and Disputes; and exercised their Minds therein; and did not improve the Domestick Knowledge and Discipline of their own Minds, and cultivate their Thoughts and their Affections, with the true and absolute Knowledge and Use of Godliness, and a Spiritual Life, &c. And some

P. 82. Godliness, and a Spiritual Life, &c. And some who have the knack of Speaking, and are furnished with Oratorical Sentences, tho' they have no other commendable Quality, do prevail; and so the People are indeed taught some things, but not such, or very carelessy and negligently that which ought mostly to be in sisted upon, and appertain to Faith it self, and tend to the amendment of Life and to Holiness and so the People are as it were, defrauded of their sufficient.

This Author having at large and effectually shewed the Ground and Causes, wherefore the Quakers Dissented from the Church and other Professors of Religion, he now undertakes to shew, what manner of Life and Doctrine they set up and maintain

let up and maintain.

chiefly of Four Kinds; the First whereof was the Principle of Religion; another, the Subjet

(151)

of the Divine Benefits: The Third, the embra-

of Communion.

came

nina-

Props

their

and

cb as

who

n up

and

rein:

ledge

culti-

with

Ife of

fome

e fur-

they

pre

ught

r and

be in

, and

ines

ed of

ually

e the

other

ces to

they

fifte

f was

ubjed

The First was therefore, that which belonged to the Principle of True and Saving Knowledge; this with them was a Clear and Distinct Revelation of the Holy Ghost, either without the Written Word, or by the Written Word, which we call the Holy Scriptures; for the Holy Scriptures are not to them the only and compleat Rule of Faith P. 86. and Manners; by which you may eafily fee how far they differ from those, who while they own the Scriptures take away the Spirit, and substitute Reason in the room thereof; and how much from those who acknowledge the Scripture, as the only necessary Instrument and sole Rule of Faith and Manners, but that the affiftance of the Spirit, is required towards our having a certain Knowledge of the Divine Will. and performing the same.

The Second Head contained the Subject on which the Divine Benefits are bestowed; concerning which, they thus Judge and Determine, that all Mankind were depraved and lost by the Sin and Fall of Adam; but God in his Universal Love to Mankind, gave his Son Jesus Christ, and constituted him to be the Peace-Maker betwixt God and Man. Hence God bestowed upon all Men, his Holy Spirit, the Light and Word within; and did by the same, stir up their Minds in a peculiar Measure, to understand and perceive their Misery; and did excite them to seek after God, and to be Converted unto him; which was sometimes made Effectual, by the lively Preaching of the Word

with-

to be received of Men; and that God indeed joint bimself to such as do their Endeavour, and belps P.87. them. The next Article respects those who do not resist the aforesaid Illumination, but obey it; and this is that they would have, that Christ having Performed his Obedience, and Suffer'd Death, obtained for all Men indifferently, to be brought into such a State, wherein they are capable of receiving Christ into them; who being altogether Holy and Just, and the Spirit of Christ Existing and Operating in them, the Depravation and Malice of their Nature, is gradually laid aside, and greater Prosiciency daily made in Justice and

Goodness.
P. 88. The la

The last Division of this their Doctrine, confifts in the Measures and Mediums of receiving the Benefits, and how much these Men differ from those of whom I have spoken, will be no hard Matter to Judge: They allow no other Mediums and Aids, but Watchfulness of Mind, and Attention to that Light which shines in the Heart of every Man, and to the Oracles of the Holy Spirit in the Scripture, or Admonitions and Exhortations of Spiritual Persons; and thus indeed did they admit and receive the Ministry of the Gospel; and such a Ministration, as every one ought to undertake, though in a different Degree; being by the Holy Spirit alone, without the Vocation of Men; without Price and Reward; and that Women should not be excluded from Teaching.

And this they would now have and require, that all Christians ought frequently to meet at

certain

W

to

E

be

th

of

ce

th

Sp

C

fil

al

th

of

70

47

ar

25

m

th

21

Sc

in

af

Etl

M

tl

ft

certain Times and Places, to the end they might Worship God with Brotherly and United Minds, to Instruct and Admonish one another to the Exercise of Vertue, &c. And this Worship to be performed by the Impulse and Assistance of the Spirit alone, who acts freely. They admit of no Sacraments, Signs or Seals that are perceptible by the Senses; but that Baptism and the Supper, are something that is Inward and Spiritual

Spiritual.

WA

oins

elps

not

and

Ding

ob-

ught

e of

ther

ting

Ma-

nda

and

con-

ring

ffer

e no

Me-

and

eart

Holy Ex-

leed

the

one

De-

nout

Re-

ided

nire,

t at

tain

Now as the Dollrine and Faith of these Men, P. 89. was Admirable and Singular, their Life and Conversation was no less; for this chiefly confifted in Abstinence and Continency; they said, all Publick and Private Wars are forbidden by the Law of God; and they shunned all Acts of Revenge and Resistance, from all Oaths. Moreover, they abstained from Pleasures, Gay Cloaths, and Superfluous Attire; and hated fuch Ways and Artifices as tended to Vanity and Pastime: as also all Shows, Play Houses, Plays; and all manner of Joaking and Laughter; and besides these, they declined to use such Voices, Faces, Gestures, Motions, Salutations, Blandishments, and Obsequious Practices, which are common in Societies, and counted Good Manners and Breeding. And they require, that every One look after, practice and perform in a serious Manner, all that which the Dignity, Honour, and Excellency of a Christian doth require; and this, both in Words and Deeds: This is that Method of Living, which the Quakers from P. 90. the very first Rise of them have retained confantly to this very Day. And

And they were always sensible themselves, how the Men of this World hated them, and made a Laughing Stock of them, accounting them as the Scum and Off-scouring of Men, and upbraiding their Folly; all which they bore with great Constancy of Mind, and said, that they feared nothing, or shunned nothing, but what is really a Sin against God or Men.

But they do not deny; and Experience doth make them confess, that some among them, are not such as they could wish they were, and as they would have all Men to be; but do not only transgress those Limits of Severity and Gravity which they ought to observe, but do allow themselves in those Vices of Malice, Fraud, and Evil-Dealings with Men, by which they

themselves to the present Times.

But they say such Men are a Loathing to them, and they make diligent search after them, and if they find they will not be Reclaimed nor Repent, they exclude them their Community.

fet their Profession to Sale, and accommodate

Now after all that this Author hath related, and with some seeming Approbation and Confent, that the Reasons and Grounds of the Quakers Dissent from the Church, &c. and also the Account he hath given of their Life and Doctrine, to be all Sound, Christian, and Apostolick; why he should yet Write ought against them, in Contradiction of what he hath so freely and effectually done, in their Vindication and Favour, is indeed Matter of Wonder.

However, I will, as I have premised in the beginning of this Collection, pass over and

drop

dro

wh

25

tha

cee

Cor

ti

wh

ha

Sei

pre

no

do

of

of

at

by

Ye

an

W

th

Wifo

th

C

ox fr

er

01

er tl

T

drop all the Ill, Scurrilous and Base Resections, which he hath raked together and heaped up, as savouring more of Malice, and Prejudice, than from any Just Ground or Cause; and proceed to his Account of the continued Sufferings, Constancy, and Patience of the Quakers; and through all, still adhereing to their Principles; which I intend, as hitherto, to relate, as he hath delivered it, without variation from his Sense, though sometimes I may not use his Expressions.

This became a great Crime, that they would P. 98, not Swear before a Magistrate, Pay Tythes, nor do many more things, by Reason of Scruple of Mind, and Fear of God: for which Practice of theirs, though none of the Quakers were at any time in England, put to Death publickly by Executioners, by the Magistrates Command; yet many of them were so handled in Prisons, and so injured with Stripes and Wounds, by Wicked and Villainous Men, that they Died

thereof.

ves.

and

ing

and

ore

hat

but

oth

are d as

not

and

do

aud.

hey

date

g to

em,

nor

ted,

Con-

the

alfo

Apo-

unft

o fo

the

and

lrop

This was their daily Fate, that some of them were committed to Prison by the Magistrates; some Fined, some Banished, and Reproached by the Common People; and were Cuffed, Kicked, Cudgeled, and Stoned. In the mean time, the Quakers Suffered and Endured all these things from the very Beginning, with so much Pati-P. 100. ence and Resolution of Mind, that they not only wearied many of their Enemies, but also excited and enclined many People to become of their Communion, thus judging with themselves, That Men neither would nor could undergo and L 4

fh

m

P

tl

th

Si

tl

21

of

e

t

i

a

Sustain Such intolerable Troubles and Miseries, unless they were well assured in their Consciences of the Truth of those Things for which they

Suffered.

hard and troublesome Imprisonment at Lanceston in Cornwall, and when at the Qarter-Sessions they resused to uncover their Heads, and to Swear Allegiance to the Government, (though they did not avoid to declare it in Words) the Judges for these slight Matters would remand them back till the next Quarter Sessions: In the mean time the Goaler, a merciless and Inhumane Wretch, that was never taught Humanity, but always conversant among Thieves, did treat and entertain these his Prisoners in a barbarous and wicked manner,

King Charles the Second being now returned to England, the Author continuing his History, I intend to follow him after the Method which I have hitherto observed, and to take notice of Matter of Fast only, with respect of the Sufferings and Constancy of the Quakers, and to do it as briefly as may be, contracting the Matter into as narrow a Compass as may consist with a true Relation of the Design in

tended.

The Author would infinuate, that upon the King's Return, it was the Aim and Endeavour of the various Assemblies, or Churches, to defend their own Orders and Constitutions from Damage, and to vindicate their Practices, and so to trim them up, as might recommend them to others; and he would suggest, that the Quar

Methods, but the following Account will hew, that they never baulked their Testimony, but continued constant to the Dostrine, Principles, and Practice which they Professed,

through great and manifold Sufferings.

George Fox and his Colleagues, as the Au-P. 148. thor stiles them, every one in his Place and Station did Advise by Letters and otherwise, that all Friends should make it their Business and Endeavour to do nothing against the King's Authority, and the Commonweal, and to allow of nothing in that kind which might be avoid-

ed by them.

ces

bey

an

271-

er-

ds.

nt.

in

ers

ter

erver

ng

his

er.

ned

יוייי

ich

ice the

and

the

on-

in-

the

our

Dafo

the

144:

They Wrote and Published Books in England, in P. 149. which they handled the Heads of things not confusedly, but distinctly, and did Argue in them: First, against the Opinions and Tenets of the Principal Episcoparians, and then against other Dissenters; and this in a neat and orderly Way, not by Wrangling, but Examining every Proposition, and coming up to the Merit of the Cause, and by admirable Skill arriving at their defigned Conclusion; neither did they urge those things which they Taught and Believed by a rude and disjointed way of Reasoning, but clearly and openly, and explicated the same at large, and strenuously defended it; which Method was vigorously purfued by Samuel Fisher,

From hence forward these People called P. 150. Quakers began gradually to stand up, and to Encrease in Number and Strength, and to be

reckoned

reckoned and used as one of the Setts of the

Christian Religion.

Things were at the same pass with these Men in Scotland, saving that their Affairs did not thrive so fast there till the Arrival of George Keith and Robert Barclay, by whom the Dottrine of the Quakers, their Principles and Fundamentals were much Illustrated and Confirmed.

The Author Relates, that King Charles did P. 154. from Breda Write very lovingly and tenderly to the Parliament, and also to the City of London. That he would give to, and preserve the Liberty of tender Consciences and Opinions in Religion, provided it were without endanger. ing the publick Peace. Which thing was again repeated by the King after he was Established in his Throne: Wherefore the Quakers conceived great Hopes of their Affairs; and being full of good Will towards the King, they went to him and implored his Favour, Protection, and Help, against the Cruelty of their Enemies. The King grants them their Defire, and for some time they met to perform their Religious Worship: Hereupon did these Men industriously proceed in their Affairs, and Exercises for the common Good, neither did it they unknown to their Adversaries, but openly. Ly hodbeld, dud'w . 1.

P. 155. But it was not long e're all this Matter fell out much otherwise; for they who were the Quakers Adversaries, amongst other Pretences which they made use of to repress and ensure

these

the

the

an

the

ftu

110

We

Dr

th

fu

pr

re

th

W

ch

fe

th

de

th

bi

b

N

he

efe

lid

ge

0-

nd

n-

lid

er-

of

30

ms

er-

in

led

onbe-

ey

roeir

re, eir

len nd

lid

ut

fell

he

ces

are

ese

these Men, turned the Name and Power of the King to their Molestation and Destruction; and as often as they met together to celebrate their Worship, they were apprehended as Disturbers of the Peace, and although they had no Weapon, yet they were treated as if they were Armed Men.

There was an Oath, called, The Oath of Su. P. 156 premacy and Allegiance, this Oath being put to the Quakers, they refused, holding it unlawful to Swear at all; yet were always ready to promise solemnly to be faithful, and did not refuse to subscribe the same with their Hands. that they did Abominate the Pope, and his wicked Adherents, and their Pride and Treachery against Kings; and that the King could fear no danger from the Quakers, and that they were ready, if they proved false, to undergo fuch Punishments as they who violate their Oath. But this procured them no Favour, but they were looked upon as Men, either Unfaithful, Wavering or Treacherous, and to be deprived of all Protection and Favour of the King.

And as a superaddition to the rest, they to P. 157. whom Tythes were allotted, and the Farmers of Tythes, were also very sharp upon the Quakers for resusing to pay them, and they were hardly and severely used every where. Moreover when they were shut up in Prison, and had little or no Relief from without, those that kept them, used them for the most part as they pleased; neither was there any thing whereby they might ease themselves; of which things there

there are very memorable Instances, and almost without Number.

At Sherborn in Dorsetshire, a Number of Quakers, being Met together to worship God, in an Innocent Manner, were halled out by the Towns-men, &c. entertained with Curses and Blows, and carried before the Magistrate, who condemned them as Rioters, and what they offered in their own Defence to clear themselves availed nothing; but some were sent to Dorchester Goal, others promised to appear at the next Assizes.

P. 158, Many other particular Sufferings are re-

& 159 lated.

P. 160. This Author relates, That the Quakers did Address themselves to the King and Parliament then Sitting, setting forth their very great Sufferings through Imprisonment, and many other Calamities received from their own Country-men and Neighbours, and did exhibit a Catalogue in Writing, that during the time of the Two Cromwells, no less than Three Thou-Sand, One Hundred and Seventy Nine of their Society had been Imprisoned in England, Scotland and Ireland, and other of the King's Dominions, and of them Thirty Two died: And they farther add, That from the King's coming in, to the present Time, there had been, and were Still kept in Prison Three Hundred and Seventeen; they named every Place of their Impriforment, and gave the Names of the People, and did fignifie for what Causes they formerly did, and now do fuffer.

Kin

Ad

tha

cre

wh

2110

Pla

of

ou

m

no

fu

ly

de

R

to

K

t

I

D

h

al.

of

rod,

by

rles

ate,

hat

ear

ere

to

IC-

did

ens

eat

ny

wn

bit

me

04-

eir

:01-

0-

nd

ng

ere

en-

ri-

le,

ly

ey

They did also the next Year present to the King and Parliament a fresh Complaint of the Addition to their Sufferings by Imprisonment, that the Number of Sufferers were now encreased to Five Hundred Fifty two, many of whom had sustained many other Afflictions, and did now undergo many Miseries in the Places where they were Confined.

This Author also adds, That many Ministers P. 161. of Churches in several Counties, seeing the Quakers resused to Pay Tythes, came and took out of their Houses and Fields for those Tythes much more than they ought to have done, nor did they afterwards restore the Overplus.

He farther adds, This Writing, which was full of Truth, was partly neglected, and partly despised by the King and whole Assembly.

This Author (though somewhat out of Or- p. 162. der, being not sooner done) takes notice that Richard Hubberthorn a Quaker, was admitted to talk with the King in the Presence of some Noble Men; in which Conference, when the King, and some of his Nobles, ask'd Hubberthorn fundry close Questions concerning the Dodrine and Religion of the Quakers, that he P. 163. made Answer to every thing that was asked, the King and those that had interrogated him, said, It is so indeed as thou sayest, saying also one to another, He Offers nothing but the Truth; whereupon the King uttered these Words to Hubberthorn, 3 do assure thee, That none of you than Suffer any thing for your Opinions and Religion, provided you live Peaceably: You have the Word and Pro-

mile

Hou

wer and

requ

thr

gate

opp

fon

ner

for

Re

The

for

Ha

no

Di

Pe

L

ne

th

th

01

n

I

mise of a King for it, and I will take Care by Proclamation to prevent any farther Prosecution of Pou.

But seeing some Men did put an ill Construction upon this Conference, Hubberthorn did a little while after Publish it in Print; but how the King did afterwards perform these Pro-

mises, the Event will soon shew.

Now were People generally enjoined to take the Oath of Allegiance to the King, and the Judges had orders to shew Favour to none; and if the Quakers would not Swear, they should not Hold their Meetings any where; and thereupon was a Law made to Prevent Seditious Conventicles, viz. That no Meeting should be held, under a Shew or Pretence of Divine Worthip, that was not Approved and Ratified by the Litural of the Church of England, not more persons speet together at one Place than five; but if any a bove the Age of Sixteen did Camfauls herein, and being a subject of the Kingdom, such an one should be punished for the came.

This Law seemed to have been Enacted to restrain all Sests, but did more especially Affect the Quakers; and none could but understand it was a Snare for them, and tended to Shipwreck their Affairs: So that it came thereby to pass, that such of them as were in Prison, were kept more closely, and used more severely by the Goalers: And the rest of them had one Tryal and Affliction upon another; and when they were shut out of their Meeting.

Houses,

Houses, and met together in the Streets, they were entertained with Ignominy and Reproach, and were Harrassed by Soldiers; and being required to Swear, they were upon Refusal thrust into Prison, among Wicked and Prossigate Wretches, Thieves, &c. And being thus oppress'd with many Miseries and Calamities, some were freed therefrom by Death.

The Quakers did again in an Humble Manner make Application to the King, setting forth their Great Sufferings, and that since his Restoration to that Time, there were Four Thousand and Five Hundred of them imprisoned, and Fifty six were dead, through the

Hardships they endured.

ite

let

TII-

1 4

OW

ro-

ake

the

ne;

ney

re;

ent

ng

nce

bed

tch

gt-

8

els

ng-

foz

to

Af-

er-

to

ere.

'n.

ore

em

er;

ngles, Sometime after it being observed, that the Quakers could not be charged with any Crime, nor were they found to be in any respect Disloyal to the King; and the Clamour of the P. 170 People vanishing, he did set many of them at Liberty: But such was the Severity and Hardness of some of the Magistrates, that though they did not reject the King's Authority, yet they did indeed tulfil it either not in earnest, or but slowly: And in this Year 1662, the Quakers do count several Examples of their severe Usage.

Moreover, the Quakers do in this Year p. 172 Commemorate the Death of two of their E-minent Leaders or Teachers who died in London, upon the score of Religion; the one is Richard Hubberthorn, who was taken from a Meeting or Assembly of the Quakers, and brought before the then Mayor, who used him as if he had

been

(164)

tha

tha

Ev

Fri

and

alf

Ma

Oai

wit

mi

gai

and

cla

and

pro

not

the

Gu

lon

tha

and for

Pr

aft

ma

ma

been the greatest Villain, beating him with his own Hands, &c. and then Committed him to Prison, where after he had laid some time, he fell Sick and died.

The other was Edward Burrough, who also stood firm to his Religion, and died for it a Prisoner; of him they say, That being at Briftol, and upon his Departure for London, took leave of his Friends with these Words. That now he was directing his Course for London, that he might there, together with his Brethren, Suffer for the Sake of the Gospel, and to lay down bis Life. When he came to London, he goes to the Meeting and there Preaches, esteeming he could not otherwise satisfie his Conscience, discharge his Duty, and use the Gift he had received, from whence he was, by the Command of the same Mayor, with much Violence haled to Prison, where, after some time he fell Sick, and his Weakness encreafing upon him, he at length died, as he had lived, Supporting and Comforting himself and his Friends, after this manner: I have preached the Gospel in this City freely, without P. 173. being Burthensome to any, and have spent my

Life therein, and now part with my Life for it:
And that I have truly and sincerely behaved my
self berein, is known to Him who knoweth all
things: And Thou, O God! hast loved me, when
I was shut up in the Womb, and I have served
thee from my Childhood and my Touth to this
very Day; and though this Body of mine return
to the Dust; yet I assuredly know, that my Soul
shall

hall return from whence it came; I pray God, that he will Pardon, if it be his Will, the Sins and

Evil Practices of mine Enemies.

his

to to

he

also

it a

at

don,

rds,

OD-

bis

and

Lon-

bes,

his

the

was,

vith

fter

en-

s he

nself

bave

bout

my

it:

d my

b all

oben

roed

this

turn

Soul

Shall

The Author proceeds to give a Relation of Friends Sufferings at Worcester, and the Occasion and Manner of Proceeding against them. also of the Apprehending Francis Howgill in the P. 175. Market Place at Kendall, and tendring him the Oath of Allegiance, but he denying that he could with a fafe Conscience, take the Oath, was committed to Prison: After some time, he was again tendered the Oath, which he again denied, and with Constancy, and great Modesty declared, That as to what belonged to the Substance and Matter of the Oath, he did not refuse to promise the Performance of it, yea, and Subscribe it; but could not do it by an Oath, that being not lawful for a Christian, &c.

But all this prevailed nothing; the Envy of the Judges were fuch, that they Sentenced him Guilty, and to have all his Lands Forfeited as long as he lived, and Moveables for ever; and that he himself was out of the Kings Protection, and ordered to perpetual Imprisonment: And it fo fell out, that at Appleby-Goal he continued Prisoner for Five Tears, then fell Sick, and shortly after ended his Days by Death: At his Death, he made his Appeal to God and Men, that he Died n that Religion for which he had suffered so

many Afflictions.

While the Quakers were thus Disturbed and Molested, a Law was made against them, yet

nore severe, even to Banishment.

The

a

re

the

(2)

Da

len

cal

the

ed

and

to

wh

Op

Me

Or

the

to

cen

DIC

Ric

the

Set

Wi

101

fro

thi

ret

the

lon hea

on

tha

The City of London, had not the least share in this Persecution, where they were driven fometimes like Sheep into the nasty Prison of Newgate, among Thieves, Rogues, and Highway. Men; when they were crowded up, and ready to be stifled; and some of them being so straitned, that they might enjoy a free Air, got to the Top of the Place, or Leads; where being not sufficiently clad, were much incommoded with the Cold and Sharpness of the Air, by which many of them grew Sick and Weak, and some Died.

P. 180. The Author informs the Reader of some Sufferings in the Isle of Wight, with the Occafion and Manner of Proceeding, and of the Ceremony used among other People in Burying their Dead; and compares the plain Custom

P. 182. and Manner of the Quakers, with that Pompous Vanity used by others; he adds also, a Relation

P. 183. of a Quaker who was Imprisoned for Tythes, by the Countess of Derby, and there Died; with the manner of his Burial.

Colchester; where their Number being Increased, the Mayor of the Town having for some
time winked at them, began to think his Connivance might bring him under some Disgrace,
and therefore upon a Lord's Day, when many
of the Quakers were met together to Worship
God after their usual Manner, he hasted thither
with his Officers, and declares he came there
according to the King's Laws, to Disperse their
Conventicle; some they Apprehended and Lead
to Prison; this was on the 25th of the Month
called

alled Ottober; and on the 29th following, they

repeated the same thing.

are

ven

of

vay-

ady

ait-

t to

eing

oded

by

and

ome

cca-

Ce-

ving

ftom

pous

tion

tbes,

with

rs at

crea-

Some

Con-

race

nany

rship

ither

there

their

alled

On the First Day of the Week following, P. 185. they being met together again, the Officers came and proceeded as before; and on the Tenth Day of the Month following, they being Solemnly met again, the County Troop of Horse. came and Beat, and Thump'd fome; others they Committed to Prison, and then Ranfacked the Meeting House; Pull'd down the Seats and Windows; after which, a Man was order'd to fland at the Door and keep them out; upon which, the Quakers stood in the Yard, in the Open Air; at which time came Forty Horse Men, with Swords, Carbines and Piftols, with Order, that if they did again attempt to meet. they were forthwith to Fall upon them, but not to Kill them out right.

The Quakers came again on the Fifth of Deumber following, upon which the Troop Approach'd, and immediately with drawn Swords, Riding up and Crying aloud, as if that were their Signal, What a Devil do you do here? They Let upon them, Beat, Knock and Wound some with their Swords; sparing neither Age nor Sex, nor the Grey and Wrinkled; and drove them from one Place to another: But neither did this deter them from Meeting again, but they returned the next Day to the same Place, whither came the Horse Men Armed again; and ome (besides the Weapons they had) brought heavy Clubs, and so Set upon them, Threw them on the Ground, Beat them with that Violence, that they drew Blood from many of them;

M 2

fome they left as Dead upon the Ground; fome fo used, they could not lift an Hand to their Mouths, nay, could not use any Member of their Body for a long time after.

> One of the Horse Men, struck at a Quaker with so much Violence, that his Sword Blade flew out of his Hilt, which the Quaker took

P. 187. up and delivered to him, faying, Take thine oron; but as for me, that which is Ours, and a Christian Part, I beseech and pray to God, that the Work of this Day, may not be laid to thy

Charge.

And so on this side, Fury and Cruelty, and on the other, Constancy and Gentleness, seemed to outvy one another. But all this Violence could not Repress or Hinder the Quakers meeting together; and therefore they were handled again as formerly: For upon the 27th Day, the same Troop came up, and placed Centinels at the Passes, and the Horse Men brake in upon them, and with their Clubs and other Weapons, did fo Beat and Bruise the Heads and Limbs of these People, that there was scarce any part of their Bodies free from Wounds and Bruises; and these Punishers did intermix so many Maledictions and Curfes with their Blows, that the Quakers, who are a People of few Words, Awful, and Modest, affirmed, that they were not so much burt with their Swords and Clubs in their Bodies, as they were troubled at their Wicked Words, in their Hearts.

But these People still continuing to Meet, the P. 188. Troopers came again and Assaulted them, and instead of using their Arms, they made use of \$mo!

the

at

fon

and

the

the

tle

and

aga

the

mee

for

thi

the

of o

nov

ple

Hu

De

of

wh

vin

fro

tru

for

ces

Bo

tho

tha

Wa

to

their

their Clubs, into which they drave Sharp Noils at the end, wherewith they wounded them; some to their very Reins; using many Railings and Cursings, which Persecution lasted Six Weeks.

These Cruel Usages not prevailing to hinder them from Assembling together, the Mayor with the Recorder, endeavoured in a Mild and Gentle Way, to Dismis and Break their Meetings; and when that would not do, he fent Soldiers again to Molest them: But after all, finding they were resolved to Live with this Freedom of meeting together to Worship God, or to Suffer Death for it, the Mayor ceased to disturb them. These things I have gathered, not only from the Auther, but from themselves and the Testimonies of others, and they are worthy of Admiration now, as they were then; when the Sober People of the Town, who had a sense of Pity and Humanity, did express great Indignation and Detestation of such Horrid Severities.

I have taken more notice of this Relation of Cruelty and Suffering, than of many others, which I have met with in this History: I having had Opportunities to receive an Account from some of the Inhabitants of the Place, of the truth and reality of the Fact in general, and for the most part, with the particular Instan-

ces as here related.

ome

heir

r of

aker

lade

took

bine

nd a

that

thy

and

med

ence

neet-

dled

the

ls at

1Don

ons.

s of

rt of

fes :

Ma-

the

oful.

t so

heir

icked

the

and

Ce of

heir

This Author continues the History, in a Second Book 2. Book, and tells us, that feeing all former Me. P. 1. thods could not prevail to suppress them, and that it would be Impracticable to keep them always in Close Confinement: A Law was made to Banish them from their Houses and Livings,

 M_3

of

to

th

21

of

re

T

C

Ju

0

2

f

a

t

to the American Colonies, Subject to the English, Accordingly, there were several Decrees made in Several Courts and Judicatories, for their being Transplanted to Barbadoes and Jamaica, for the Term of Seven Tears; but if any of them would Ranfom themselves, by Paying One Hundred Pounds, they might have their Liberty; but it was never heard, that any of them attempted this Redemption. He observes, that at their Tryals, Things were superficially carried, and Matters soon made ready for pasfing Sentence; and gives an Instance of the P. 3. Proceeding against them at Hertford. The Witnesses there deposed, that they saw the Quakers Affemble together; and that in their Affemblies they were fitting Quiet, without any The Quakers replyed, that as they use to do at other times, they met together, but not Tumultuously, nor in a Disorderly Manner: However, this was accounted a Crime fufficient to demerit Banishment.

London about the same Business: The Quakers being shut up in Prisons for having Congregated themselves, were Arraigned before the Court, and Accused for Transgressing the Laws in meeting more than Five at a Time, under pretence to Worship God, dissonant from the Liturgy of the Church of England; the Informers being mostly the Officers that Apprehended them.

The Quakers did not deny their Meeting together, but said, that their Meetings tended to no Disorder, nor were in Contempt of the King and Government; adding, that the Liture,

P. 5.

(171)

of the Church, did not Forbid, but Commande! to Worship God in that Manner, to wit, in

the Spirit and Truth.

lifh.

made

r be-

aica,

v of

ving

heir

y of

ves,

ally

paf-

the

Wit-

kers

lem-

any

hey

her,

erly

ime

d at

kers

ega-

urt.

s in

pre-

urgy

eing

em.

ting

the

urgy

of

This Author intimates some Disagreement amongst the Jury, and the Displeasure thereby of the Judges, which I pass over; but however, relates, that Sentence passed for their being P. 6. Transported.

Shortly after, Two and Thirty Persons were P.7.

Condemned and Banished their Country.

He gives several further Relations, and that P. 8. Judge Hide Sate Judge of the Court, and afterwards Windham; and proceeds with his Account of Passages, &c.

He goes on: Since I have already given you P. 12.

Tafte of their Condemnation, it will not be amis to trace their Sentence to the Execution,

and take a View of the Events.

The First of the Quakers Adjudged to Banishment, were the Seven Condemned at Hertford, from whence they were carried Prisoners to London, to Embark in a Ship lying in Thames; and being put on Board, the Master of the P. 13. Ship, after some time, sets them at Liberty, and gave them a Testimonial under his Hand, that they did not make an Escape, but were freely Dismissed by him: The Quakers immediately return Homewards. Next to the Seven, other P. 15. Three at Bristol, were put on Board a Ship for the fame End; but the Seamen confidering their Case and Condition, and of the Laws against such Exportations, set them at Liberty, giving them a Certificate to remove all Suspicion of their making any Escape.

After

Ac

Ex

Co

Sti

th

th

Pu

In

C

R

th

th

21

cl

21

0

0

F

f

with some Mistake in the Circumstances, saying, these and many others, who had received the Sentence of Banishment, were put altogether into one Ship (now that many were put on Board one Ship, who were under that Sentence, is true; but those before mentioned were not put on Board the same Ship with them) this Ship when at Sea, was taken by a Dutch Privateer, in the time of the Wars between Holland and England; and the Captive Quakers were put on Shoar in Holland; some of whom returned again to their own Habitations, being afraid of nothing, but resolved to undergo all manner of Afflictions, in Desence of their Religion.

The Quakers at this time, complained of the Cruel and Inveterate Malice of the Ecclesiasticks and Ministers against them, who should have been Meek, following the Example of their Lord and Master while on Earth, who was tender to his Enemies: They also complained of the Bishops, who were supposed to have so great Influence in the Nation, as to be the Authors of all the severe Laws made against them.

P. 16,

They further complain, that Justice was done them no where; that this Persecution was Universal, insomuch, that every Town rung with the Persecution and Affliction of the Quakers. And because this was their Principle, that Resistance was not to be offered to any, not to ward off Force, by Force, but receive them with Chearfulness and Willingness of Mind, while it was for Conscience Sake, they thought they had Cause to Complain; that upon this Account,

Account, the Malice of the World was the more Excited against them, and Censured this their Constancy, in Suffering, proceeded from some

Stubbornness and Contumacy.

but

ng,

the

in-

ard

is

put hip

er,

ind

put

ned

of of

the

cks

eir

enof

eat

ors

/as

vas ith

rs. le-

to

em

nd,

ht

his

nt,

The Church-Men endeavoured to Purge and Clear themselves what they could, alledging, that feeing the Quakers did so obstinately as p. 18. they term'd it, forfake and separate from the Publick Religion, and endeavoured to render Ineffectual, the Laws and Constitutions of the Church; and Stopped and Diminished their Revenues, Incomes, and Advantages; there was therefore no Remedy left to Curb and Check them, but the fevere Method they had Chofen; and that they had done but their Duty in Difcharge of their Function, which was to Correct and Punish them, tho' contrary to the Doctrine of the Gospel. This Author takes some Notice of the Quakers Sufferings upon Writs, de Excommunicato Capiendo; because they did not Frequent their Parish Churches, nor Observed the Set Holy Days; nor Abstained from Work- P. 19. ing; because they with-held their Children from Water-Baptism; did not Receive the Bread and Wine; were not Married by their Parish Ministers, nor any others of the Church; nor Joyned together according to the Common Prayer Book; which deprived the Ministers of the Advantages, Fees, and Allowances they were wont to have on fuch Occasions.

It was also alledged against them, that they sent not their Children to School, to be Taught by the Parish School-Masters, but had School-Masters of their own Perswasion, to whom they commit-

that they refused to pay their Quota for Report P. 20. pairing of the Churches; that they omitted to give the Easter Offerings to the Curates and Ministers of the Parishes: And lastly, that they refused to pay the Tythes of their Cattle, Lands,

Trees, Honey, &c. to the Ministers.

The Quakers had Liberty to have made

their Defence in some Cases, but being not allowed to do it otherwise than by Prottors and Solliciters, and that not without giving Money: They thus reasoned with themselves, That if their Business succeeded well, it was well, if not, it would be multiplying expences in vain; besides their Allegations would not be accepted without Oaths, which they could not comply with; fo that no Favour could be obtained, and great Numbers were Condemned and Imprisoned, some Rich, some Poor, some for the P. 21. Value of Six Pence, or Ten Pence; not that they were so Poor that they could not, or so Niggardly that they would not part with fo much; but that they did believe the Profecutors had no Right to it: So they were promifcuously Imprisoned, and in the mean while the Prosecutors would take by Force from their Houses, Embezelling and Spoiling their Barns, Stacks, Harvest, and taking their Horses, Cows, or what they could be Masters of, destroying what the diligent Men had honeftly got together, by the Sweat of their Brows and living sparingly, leaving little or nothing almost for the Sustenance of their Families.

tI

te

P

1

Yet the Quakers continued stedfast and immovable, resolving to suffer to the last Extremity, rather than recede from their Integrity.

In the Year 1664, the Quakers by a Writing P. 22. Presented to the King and Parliament a Summary of their most remarkable Sufferings, through all the several Counties of the King-

dom.

en;

Re-

ted

and hey

nds,

ade not

and

ley:

if, if

un;

ply

ned,

Imthe

hat

fo

nis-

hile

rom heir

fes,

deftly

and

ing

Yet

A Blacksmith in Hampshire, by Name Thomas Penford, for refusing to pay Three Pence, to the Repairing of the Parish Church, was Excommunicated, and Imprisoned in the Goal at Winchester, where after three Years and a P. 23. half Imprisonment he died.

A Farmer in Oxfordshire, who for refusing to pay Tythes was Imprisoned, in the mean time the Minister goes and seizes upon his Horses, which were much more Valuable than what he demanded; yet continued the Poor Man in Prison a long time, where he ended his

Days.

A Farmer in a small Village in Berkshire, who maintained his Family very comfortably by what he had gotten by his Labour and Diligence, but refusing to pay Tythes, a Man that had bought the Tythes caused this Man to be haled to Prison, and in the mean time Pillaged and Harrassed his House, taking his Horses, Kine, and other things, which he Sold for about 40 l. And afterwards, in the Year 1666, and 67, attacked him again, and took from him his Horse, Four Kine, and all the Cattle he had, and the Beds they lay on, and greatly

greatly impoverished the Poor Man: He proceeds in his Relation of this. And some time 2. 24. after the Poor Man having gotten a Couple of Cows, by help of which he sustained his Family, the Minister of the Parish pursued him by an Excommunication, by which he was cast into Prison, and in the Year 1672, he was set at Liberty by the King's Favour. This Man thereupon returned to his Habitation, and having by his Industry and hard Labour compass'd something again, the former Tythe-Master fell upon him again, and took all he had. leaving him nothing. The whole that was taken from him at several times was upwards of 150 Pounds: And in the Year 1675. he was Imprisoned among Thieves and Robbers, where through the Noisomness of the Prison, and Inhumanity of the Goaler, he sickned and died P. 25.

P.29. The Author having given some Account of the many hard and miserable Sufferings of the

Quakers proceeds thus:

P. 30.

P. 31.

It will not be amiss to take a view of what the Quakers wrote by way of 1 rophecy and Prediction, concerning the future State of the Kingdom.

A Quaker did clearly foretell the Pestilence that befell the City of London, saying, That the Streets, which were then filled with People, should have Grass growing in them.

There was a Quaker (saith he) at Hereford, who before the Burning of the City, saw it clearly represented to him in Flames, not in a Dream, but awake, and a Voice from Heaven,

Warning

W

an

10

SI

h

h

Warning him to go to London and publish what he saw: He presently takes his Horse and rides thither, and when he came at the Town, he uncovers his Head, throws away his Hat, and having girded up his Breeches, he loofes all his other Cloaths, and pulls down his Stockings, and having put up his Horse he runs to a Meeting two Days before this thing happen'd; and sometime after the Fire began. he was overcome by a Temptation, and grew Presumptuous: Which in Fast is certainly true, but is not truly related by the Author in all the Circumstances; for be did not set up bis Horse, but turned bim loose in the Street; nor did he go to any Meeting of the Quakers directly, but through the Streets of the City, crying in the Zeal and Heat of his Spirit, Fire, Fire. Fire; he was accompanied and followed by many Light Rude People, who did in some Places offer bim some Abuse, accounting him under some Discomposure, or Distraction: Nor was be of the Town of Hereford; but that he was afterwards overtaken with Temptation, and Presumption prevailed over him, and captivated his Reafon, for want of Humility, and abiding in the Fear of God, and under a Sense of the Power wherewith he was visited, is true: And the Author of this History doth candidly in this, to Remember that he was afterwards sensible of his Error, and did acknowledge it. The Author proceeds:

This Double Calamity upon the City of London, did inject a Fear and Terror into the Minds of most Men every where in the King-

dom,

7500

me

e of

mı-

by

aft

fet

Ian

ind

m-

ter

ad,

vas

rds

vas

ere

In-

ied

of

the

nat

nd

the

Ai-

ng,

itb

rd,

it

na

en,

tha

M

Lo

Co

tu

dom, fo that they were more folicitous about their own Condition and Danger they were in, than busie to afflict and oppress others; which did not a little allay the Ardour and Fury of their Minds against the Quakers, at least for some time.

Whilst these Things happen'd in England, the Quakers were not altogether free from Persecution in Scotland and Ireland, though it was not so hot in the former as in the latter, in Scotland there was but a small Number of Quakers, they were more Numerous in Ireland. P. 33. and not in One County or Two, but through the whole Nation, and they Imitated the English Quakers, in withdrawing from, and neg. lecting the Publick Ordinances of the Church, holding Conventions and Assemblies among themselves, refusing to pay Tythes, or to the Repair of Churches, or to give Oath upon any Occasion, &c. For which Reasons they were Persecuted as in England, severe Penalties and Fines being inflicted upon them, for refusing to pay them they were cast into Prison, and so hardly used that some of them Died; and many other Hardships and severe Handling they met with from Soldiers, who were conni-P.34. ved at by their Commanders.

The Authors Account of George Keith, from Page 34, to P. 40. I purposely omit, considering his Apostacy from the Truth he once professed, and his inveterate Enmity against

the Quakers ever fince.

William Penn he calls a Man Famous all over England, and Renowned among Foreigners that

out

ere

rs;

ITY

for

nd,

om

it

er,

of

nd,

gh

ng.

cb,

ng

he

ny

re

nd

ng

ng

11-

m

T-

ce

ft

er

TS

at

that are not Ignorant of the English Affairs; and subjoins an Account of the Occasion and Manner of his Conversion to this Truth, his P. 41. Love and Zeal for it, and of his Wit and Conversation.

William Penn his Father was Vice-Admiral to the English Navy; he took Care to have his Son instructed in Learning, and fent him to the University of Oxford; then afterwards he went to France, and being after sometime returned into his own Country, he went into beland, where he heard many things of the Quakers, their Doctrines and Conversations, and frequented their Meetings; This was in the Year 1666, and of his Age 22. It happened that when he was present at their Meeting, the Magistrate of the Place came and took him, P. 42. and the rest of the Company Prisoners: But he was not frighted at this fuddain and unexpected Accident, but applied his Mind to underfland their Opinions and Doctrines more fully.

The Father was not a little Angry at his Son, who was the only Hope of his Parents, and paid the greatest Respect and Reverence to them imaginable; but express'd his severe Resentment both in Words and Deeds, and

threatned to Difinherit him.

Unto this his Father's Anger were added the Reproaches and Reviling of his Father's Domesticks, and his Ancient Companions both at Court and elsewhere, with whom he was Educated; and also of the Ecclesiasticks who sormerly rendered him all manner of Love and Friendship.

Unto

Unto all which Disadvantages, William Penn opposed this one Remedy, the Integrity of his Life, to the ill Reports that were scattered abroad of him, and the Constancy of his Mind and Body, to counterballance that Weight of Afflictions that surrounded him.

And by these two Properties he brought his Affairs to that pass, that his Father not only received him into Favour again, and became kind to him, comforting and refreshing his Afflicted Son; but also left him Heir of all his Riches, encouraging and commending his Singular Piety and Fortitude of Mind, exhorting him to persist in the same. And it is not here to be omitted, that his Father lying upon

his Death-bed, and drawing near his last Exit, took leave of his Son in these his last Words:

My Son, Remember to Serve God the Omnipotent King so constantly, as to prefer the same
to the Service of Earthly Kings, and all things
besides: Which if you do, and if you and your
Friends persevere in your Simple and Innocent
way of Preaching and Living; verily ye shall
make an End of the Priests to the End of the
World.

P. 44. Penn, his Dexterity and Accuteness, his Knowledge of Tongues usual amongst the Learned, his Temper and Conversation of Life; I had rather the Quakers, or any Body else should give an Account than I.

But certainly, though my Pen were filent, his own Writings will speak him forth, to accommodate all to the Capacity and Under-

standing

ft21

Ab

nea

and

mi

the

hin

of

acl

fpc

im

th

Co

2

cei

di

lec

to

Пa

ne

21

20

th

to

ir

01

6

standing of the vulgar; and the Variety and Abundance of things therein contained, his neat Language and Stile, the Gravity of Words and Sentences, which are connected and Intermixt with whole Chains of Quotations from the Holy Scriptures, do so evidently testifie of him, that unless one be Maliciously Envious of the Vertue and Praise of another, he must acknowledge that he is an Eloquent and Wellspoken Author.

He takes notice how most Christians that P. 45. imagine with themselves that they know any thing, bend their Faculties to Speculation and Contemplation of what they know; whereas a Speculative Life is not so becoming and necessary for a Christian, as an Active and Pradical Life is; and that all manner of Knowledge is but a meer Shadow, that doth not tend

to Action. A break and an aurabs to

enn

bis

ered Lind

t of

his

nly

ame

all

his

ort-

not

xit,

ls:

nni-

ings

VOUT

cent Chall

1be

ow-

ned, had

ould

ent,

acder-

ling

When now the Adversaries of the Quakers P. 47. slackened their Persecution against them, the Quakers took Occasion not only to Assemble and Congregate together, but to prepare all things necessary or conducive to their mutual Help and Establishment, and introduced a more accurate Oeconomy, and Administration of all their Assars.

As to the Church; these People believed it P.48, to be all one Body, of which each Particular Member has its Office in defending and edifying the Church, according as they are capable or useful, either to the Publick or their Neighbours; and that since no Gifts are given by

t

t

(

0

t

I

1

I

1

y

ſ

1

f

t

1

a

H

0

I

1

t

t

God in vain, there be as many Offices in the Church as he hath given Gifts; even as in the Humane Body, all the Members bear some Proportion in advancing the Good of the whole, so it is in the Church. And from that time the Quakers were of these Thoughts, which they maintain to this Day.

P. 49.

They take Care to manage all their Religious Concerns, and to observe all Accidents that may fall out in the Church, and to see that all things proceed in good Order; and that if any commit an open Sin, or be suspected of some Crime, or have done any thing Culpable against his Neighbour: If any thing be wanting for the Promotion of Unity, Concord and Peace among themselves, they presently endeavour to rectifie it, or send those they repose Trust and Considence in, to do all that is necessary for advancing the End desired, and semoving the Evil that troubles them.

They also visit the Poor and Needy, and relieve their Necessities; they take Care of Orphans, Widows, Old People, the Afflicted and the Sick, unto whom they afford what is needful for their Sustenance and Relief; for which they make Contributions, and distribute

them as there is Occasion.

lence, and quiet recollecting of their Thoughts, they make it their whole Care earnestly to wait for the Coming of the Spirit; and being moved thereby, they Pray or Preach, according to the Spirits Impulse, the rest sitting still to hear in the

the Place where they Worship; and bending their Thoughts inwardly, with regard to the Spirit, they look what he dictates within, and thither they direct their Attentions, and searching themselves, they bring all home to their own Consciences; sometimes they all depart without uttering a Word, and even then they say they lose not their Labour.

They are greatly devoted to the Publick P. 56. Worship of God, but very averse to all Super-sition; they indeed acknowledge it very necessary that a Time be set apart for assembling to

Worship God in Publick.

the

the

ome

ole

ime nich

ligi-

that

that that

cted

able

ant-

and

enpofe

at is

and

and

e of icted

at is

for

bute

g Si-

ghts,

wait

o the

ar in

the

They acknowledge the Understanding of P. 58. Languages, especially of Hebrew, Greek and Latin formerly was, and still is very useful, yet they take them not therefore to be necessary, to make a Minister, nor so profitable as that one unacquainted with them, must be stilled an Idiot, Illiterate, and of no Authority.

They Account Philosophy, as it is generally taught in the Schools, and School Divinity from thence arising, not only useless, but pernicious, P. 59. and destructive of Sound Dostrine, and an Hinderance to the Knowledge of God, and

Godliness.

They like not the distinguishing Titles of Ecclesiastick Dignities, as Masters, Licentiates, Doctors, Professors, &c. saying, they only tend to swell them to a farther Caprice, and to affect Lording it over their Fellows.

They charge the Protestant Churches for maintaining their Pastors profusely with Sala-

N 2

alk

me

tin

Fr

wl

Re

Pa

th

28

St

OU

th

th

A

11

B

i

a

ment for such as Preach the Gospel, and all things necessary and convenient for Life; nay they own it to be suitable to the Command of Christ.

They would not have fixed Stipends, nor Pactions betwixt Pastor and People; they decry driving Ministers to their Duty for Gain, that they may only work for Wealth, which when got, enclines them to little or nothing; yea, it gives rise to Avarice, Lust, Idleness, &c. whose Houses seem deckt with an almost Royal Magnificence, who call themselves Preachers of Christ for Christ's sake; when they become so Pompous, neglecting their Office, despising their Inferiours oppressing with Tyranny their People, they shew how Antichrist of Old got first Entrance, and then Footing in the Church.

These the Quakers oppose, by a bare mention of the Order and Manner of their Ministry, which they reason for thus: Since all in the Church, as Members of the Body, have their proper Gifts, they may also have proper Operations for the Good of the Whole; and that each may Minister to others, accord-

ing to what he hath received.

P. 62. As for their Marrying, they often Admonish the Younger Sort, not to rush on a Matter of such Moment without consent of their Parents; and such as encline to Marry, when they present it to the Church, they are asked if they have Consent of their Parents of P. 63. Guardians; or if Widows, if they have order'd

their Estate before they proceed: Then they

lay-

ngs hey

of

nor

cry

hat

hen

rea.

&cc.

oyal

s of

fo

heir

Peo-

first

nen-

ini-

l in

ave

pro-

ole;

ord-

oish

r of

Pa-

hen

fked

10

er'd

hey

alk

ask the Meeting if they know any thing against them. After the Contrast there is mention again made of the intended Marriage twice at Monthly-Meetings,; and when the time is expired, the Bride and Bridegroom, with Friends and Acquaintance come to an Assembly, where each of them promise to perform their Reciprocal Incumbent Duties, and never to Part till Death divides them, and subscribe their Names to a Certificate, as do others also, as Witnesses, who are willing.

A fresh Persecution was raised against the P. 68. Quakers in the Year 1670, for frequenting Meetings, not paying Tythes, and refusing to Swear; upon which Account they were varioully Oppressed and Afflicted in England, as if there were a General Combination to Ruin them in their Estates. In one Place the Magifrates themselves, in another their Officers, in another Soldiers, in another Informers, in another the Ministers with their Wardens and Beadles, who coming upon them, when met in their Assemblies, took a Note of their Names, that by a Warrant they might deal with them according to Law; some were Imprisoned, a Pecunary Mulct being laid upon their Heads according to the Quality or Estate of the Person, where the Meeting was held, or of him that spoke in the Meeting, and others that were present were Fined more or less feverely: So that Much was taken from the Quakers by Covetous Officers, and Prophane Citizens: The Informers treated them most uncivilly and basely, sometimes they that were

were not present at the Meeting were Fined, upon a Supposition or Presumption that they were never absent, And the Meeting were filent without uttering a Word, yet it is reported, that one of the Informers, where the Quakers were filent, got up and began to speak, and the Goods of the House were there-

upon seized.

In this Persecution the Destruction of their Estates might easily be affected, since none of the Quakers would Bribe or Oppose their Persecutors Violence, who took away their Oxen, Cattle, Instruments for Husbandry, Merchandize, Housbold-Stuff, Feather-Beds, Blankets and Rayment; yea their very Food, carrying away Waggons loaded with their Goods, leaving nothing that was either portable or moveable: These Goods were often put to Publick Sale; but some were so honest that they refused to buy what had been loft with Grief, and could only be purchased with Shame. While they were thus Ravaged the Tythers were not afleep, but also ready on Foot: So that there was a threefold Sum exacted, one for the Exchequer, another for the Priest, and another for the Informer.

P. 70. These Men being often shut out of their Meeting Houses, stood often in the open Air before them, sometimes saying nothing, and sometimes speaking, but either all, or they whose Voice was heard, were punished with a

Mult or Imprisonment.

P. 80. In the Year 1672, a War happened betwirt the two Confederate Kings of Britain and France,

King Charles granted a Toleration to all Religions except Papists: So that the Quakers had fometime of respit, but the Wars being over in two Years space, the Quakers were again tossed with new Storms and Tempests: For P. 89. England being now at Leisure from War with the Dutch, and Peace again Established, the long-gathered Grudge against the Quakers, and the Anger that was sometime restrained and forborn, began to be revived and strengthened.

The Author mentions some particular Persecutions in the County of Nottingbam and P. 90, Somersetshire, and of great Sufferings in the Northern Parts of Scotland: But among all the Calamities and Sorrows they endured, it was their great Grief to fee and understand their Religion, Behaviour, and Actions to be so Execrably and Maliciously Defamed and Reviled; for so they were every where, in Libels and Verses, Base and Reproachful Pittures, described and designed by the vilest Sort of Men. There was scarce a Talkative, Prating, or Babling Fellow, that loved to talk or act P. 92. Comically, but must reduce his Discourse and Gesture to Redicule the Sincerity and Simplicity of the Quakers.

In the Year 1685, King James being In- P. 105. stalled in the Throne, he granted a Common Priviledge to all to Exercise their Religion as

they pleased.

ned,

hey

ting

it is

nere

1 to

ere-

heir

of

Per-

xen,

ize,

and

3 2-

ing

ble:

ale;

d to

ould

hey

eep,

as a

uer.

the

heir

Air

and

hey

h a

vixt

and

About that time the Quakers detained in Prison in England, were generally set at Liberty.

berty. Moreover the King gave in Charge to his Courtiers and Servants, that none should molest or trouble a Quaker, altho' he passed by him with his Head covered.

P.110. After the Abdication of King James, in the Year 1688, King William the Third was advanced to the Throne, a Prince of that great Moderation, that it was manifest he desired rather to be Loved than Feared: The Parliament which he called after his Inauguration, Ratissed a Liberty in Religion, granting Immunity to all, except the Papists.

The Author having dispatched his Second Book, enters upon a Third, where he gives an Account of the Quakers going to New-England, and of their cruel Treatment and Usage there

Pi 123. and of their cruel Treatment and Usage there, &c. which I shall wholly omit, and refer the Reader to a Book intituled, Atw-England Judged by the Spirit of the Lord, wherein the whole is particularly and at large set forth: Then he proceeds to a Relation of the Quakers going to New-Tork, Pensilvania, Virginia, &c. and of George Keith, and the Disturbances his Contentious Spirit occasioned in those Parts, and at London, and of the Quakers Travels in Holland, Germany, &c.

And here I take leave of this Author, refering the Preceeding Abstract to the Judgment of every indifferent Reader.

THE TALL AND A THOUGHT OF THE TALL AND THE

C

I

SECT. XIV.

Translation of the comment

to

uld Ted

the

ad-

eat

red

lia-

ion,

mu-

ond

an

ind.

ere,

the

and

rein fet

the

Vir-

Dil in

ua-

hor,

idg-

T.

Contains a Description of the Ground and Cause from whence Persecution for Religion doth arise; and also the Qualifications of the Persecuted.

Having said something of the Persecution for Conscience sake toward God, which the Children and Servants of the Lord underwent in this Age; and of the Beginning and Progress of Truth, in the first Appearance of the Power of God amongst us, his despised Little Flock: It is in my Heart to Discourse of the Ground and Cause from whence this Unnatural Violence did arise, which I intend to discover, as the Lord hath been pleased to manifest it to me.

To Persecute for Religion, and to suffer for the same, are not, nor have been the Works of this Age only; but they are of Ancient

Date, even as Old as Cain and Abel.

Adam and Eve being driven out of Paradice, for transgressing of the Law of their Creator, God placed a Flaming Sword which turned every way to keep the way of the Tree of Life, Gen. 3. 24.

Then Adam knew his Wife, and she conceived and bare Cain, and said, I have gotten a Man from the Lord, Gen. 12. 10. But said no farther; she did not say a Seed from the Lord, as she counted Abel to be, v. 25. nor did she tell

5

2

ki

M

CC

to

h

3.

is

be

21

70

P

i

1

k

1

I

tell what manner of Man he would be; but certain it is, he proved to be of the Seed of the Serpent, who beguiled his Mother, or else he would not have slain his Brother about Religion.

And she again bare his Brother Abel, Ver. 2. who tho' he had the same Father and Mother according to the Flesh, yet differed in Nature and Quality, even as Seeds do; and that Abel was a Seed is plain from the Words of Eve, Ver. 25. After she had conceived again, and bare another Son, she called his Name Seth; for God, said she, hath appoined me another Seed

instead of Abel, whom Cain slew.

Now as from this Seed, Mystically speaking, sprang, springeth, and for ever shall spring all the Righteous, through all Ages of the World; and from this Seed, according to the Flesh, came the Messiah, the promised Seed of the Woman to bruise the Head of the Serpent, Gen. 3. 15. So, Mystically speaking, all the Ungodly, the Rebellious and Wrathful, who Persecute and Slay their Brethren about Religion, have and do fpring, and are of the Seed and Off-spring of Cain: And as his Wrath did alter his very Countenance, Gen. 4. 5. And Cain was very wroth, and his Countenance fell: So in like manner doth it alter the very Countenances of his Seed in all Ages, inclining them to be Bloody towards their Brethren by Creation, and not only to kill and flay them about Religion, as Cain did his Brother; but also to endeavour to evade their Crime by Lyes and Falshood, as Cain did when the Lord asked, mbere

where is Abel thy Brother? He answered, I
know not, and with an Unconcernedness of
Mind added, Am I my Brother's Keeper? Ver. 9.
And thus it is, as if Men were not to be Accountable for what they have done and do
to their Brethren, to whose Offerings God
hath respect. John in his First Epistle, Chap.
3. Ver. 15, saith, Whosever hateth his Brother,
is a Murtherer; and ye know that no Murtherer
bath Eternal Life abiding in him.

What did ever prevail with Men to Hate, Kill, or to Murther the Innocent, but Wrath and Envy? Wrath is Cruel, and Anger is Outrageous; but who is able to stand before Envy,

but

the

else

out

. 2.

her

ure bel

ve.

ind

th:

eed

ng,

ing the

the

of

nt,

ho

li-

ed

id

nd

a :

ry

ng

by

nt

res

d,

re

Pilate could differn the Strength and Force of Envy, and the Malice that did accompany it in the Fews, when they asked him to release Barabbas, and Crucifie Jesus: For be knew that for Envy they had delivered him, Mat. 27. 18. Where we fee plainly, that the Root, or Source of their Persecuting of Christ was Envy: For though the Chief Priests and Elders Accused him of, and witnessed many things against him before Pilate, Mar. 15. 3. 4. yet Pilate was fo well fatisfied of his Innocency. that he was willing to have Released him; Will ye, said he, that I release unto you the King of the Jews? Ver. 9. Why, what Evil bath he done? Ver. 14. I find in him no Fault at all, Joh. 18. 38. and 19. 4, 6. But the Multitude, or Mob, grew fo Infolent, through the Instigation of the Chief Priests, who perswaded them to ask Barabbas, and to destroy Jesus, Mat.

Mat. 27. 20. that nothing could content them, but the releasing of Barabbas a Murtherer, and the Crucifying of Jesus, in whom Pilate found no Fault. And therefore when Pilate faw that he could prevail nothing with the Multitude, or Mob, but that rather a Tumult was made, he took Water and washed his Hands. saying, I am Innocent of the Blood of this just Person, see ye to it, Ver. 24. As to the Poor People, they were indifferent till they were moved by the Chief Priests, see Mar. 15. 11. but when the Chief Priests had Inflamed them, they foon became as mad as Furies. evident those Priests were filled with Envy against Jesus; and what was the Pretence for it? Why, it was the Destruction of their Temple, Mat. 26. 61. Their Church it feems was in Danger, and therefore Christ must be put to Death; and because they were doubtful of effecting their wicked Design by a Legal Prosecution, they raised the Mob to assist them with their Noise and Clamours; that what the Priests could not do by Law, might be done by Tumult.

Now were not these Priests that Persecuted Christ to Death of the Seed of Cain, and Sacrificers too as he was? They pretended Religion, and yet Murthered the Lord of Life and Glory; and to fecure (as they imagined) their False Church and Worship from danger, they Crucified Him who is the Head

of the True One.

The fad Effects of Envy were very remarkable in Joseph's Case, when his Brethren Con-LL

Spired

foir

bei

Ver

Per

the

to

Egy

the

phe

Ble

In

to

A

fu

th

th

ti

T

1

spired against bim to slay bim, Gen. 37. 18. But being delivered out of their Hands by Reuben, Ver. 21. He was cast into a Pit, there to have Perished, ver. 24. But Judah prevailing with them to take him out of the Pit, he was fold to the Ishmaelites, and they brought him into Egypt, ver. 26, 27, 28. But notwithstanding their Envy against him; yet God, faith Stephen, was with bim, Acts 7. 9. to Favour and Bless bim.

This may ferve both for Information and Caution, and also for Comfort: First, for Information and Caution to the Envious, not to envy the Innocent; for God is with them: And fecondly, it may administer Comfort to fuch as are innocent, and under Afflictions, that their Enemies through Envy cannot hurt

them, because God is with them.

Solomon observes, that Envy is Vanity and Vexation of Spirit, being from a wrong Notion and Original; I considered, saith he, all Travel, and every right Work, that for this a Man is envied of his Neighbour, Eccles. 4. 4.

And was it not Envy and Prejudice against Daniel, that moved and excited the Presidents and Princes to feek an Occasion against him, that he might be cast into the Lions Den for Worshipping God? For faid these Men, We shall not find any Occasion against this Daniel, except we find it against him concerning the Law of his God, Dan. 6.5.

Now from the foregoing Instances it plainly doth appear, that Envy is the Cause of Perfecution. The a save to will modern stant

TIME

m,

er,

te

ite

ul-

de

ds.

uft.

or

re

I.

m,

lis

vy

or

m-

ras

ut

of

-01

em

lat

be

ed

ri-

li-

ife

(b)

om

ad

k-

977-

red

eri

fatt

he

1

and Go

hin

Off

Offi Offi

Isa

wh To

Poc

my

001

a Pr

ga

eI

up Go

Ki

Eg

to

he

fa

A

an

T

m

But to return to the Distinction of Seeds, (which I spake of before) it hath an early Remembrance, Gen. 3. 14, 15. and the Enmity between them, viz. The Seed of the Women and Seed of the Serpent.

The Serpent in all Ages hath been bruifing the Heel, an Exteriour Part of the Body; but never could, nor can, nor ever shall reach the Life, for that is hid with Christ in God,

Col. 3. 3.

The Enmity which in Cain moved him to flay his Brother, was about Sacrifice and Religion; and the fame doth still continue to exert its Power through Wrath and Envy in his Seed to this very Day, against the Seed of the Woman, whose Offerings unto God are accepted; but the Offerings of the Cainish Seed are rejected as an Abomination.

God reasoned with Cain, If thou dost well shalt thou not be accepted? And if thou dost not well Sin lieth at the Door, Gen. 4. 7. which doth plainly and evidently set forth and declare, that God hath not a Respect to the Persons of Men, but according to the Seed that dwells in them, and by which they are governed, and to the Fruits and Effects that spring therefrom hath God a Regard.

By Faith Abel offered unto God a more Excellent Sacrifice than Cain, by which he obtained Witness that he was Righteous, God testifying of his Gifts, and by it being dead he yet speaketh, Heb. 11. 4. Faith made Abel's Offering to excell Cain's, whose Offering being made without Faith, it was a despicable Offering.

fring, and he himself is remembred with Inamy, to be of the wicked One, Joh. 3. 12. tho'

he offered Sacrifice.

eda

Re-

nity

and

fing

but

ach

God,

1 to

Re

to

in l of

20-

Seed

well

not

nich

de-

Perthat

go.

hat

Er-

ob-

God

lead

bel's

eing

OF

ing,

How ought these things to affect the Minds and Spirits of all Men that offer Sacrifice to God, that so they may have a Witness from him, an Answer that he hath respect to their Offerings; and not to think, that because they offer, they must be accepted barely for the Offerings fake. The Lord by his Prophet Isaiah declareth how Men should be qualified, whose Offerings he will have a respect unto. To this Man will I look, even to him that is Poor, and of a contrite Spirit, and trembleth at my Word, Isaiah 66. 2.

The Reading the foregoing Passages, with a due Observation of the Consequences, how ought they to affect the Children of Men with weighty Confideration of the wonderful Providences of God, and his Favourable Regard to his own Seed, the Generation of the Just in all Ages, and the Displeasure he hath expressed, and the Vengeance he hath executed upon their Persecutors and Oppressors: But God did not forget the Kenites, who shewed Kindness unto Israel, in their Travel out of Egypt towards Canaan, for Saul caused them to depart from among the Amalekites, whom he destroyed, 1 Sam. 15. 6. God is still the same God, and my Soul magnifies his Glorious Arm and Power in the Remembrance thereof; and fuch as in our time have been moved to hew Kindness in the day of our Exercise and Travel towards Spiritual Canaan, God will remember them.

tal

giv Pla

tio

for

do

Sei

M

ye

th

701

th

Pa

So

G

it

fer

be

0

li

So

bi

61

Si

All Men, who being United and Comprehend. ed in the Seed of the Serpent, called the Devil and Satan, are derived in that Line from Age to Age, even to this very Day; and are Subjects and Citizens of that Kingdom and City. Mystery Babylon, spoken of by John in his Revelation; and amongst these, the Spirit of Perfecution is found, being principally Promoted and Encouraged by the Merchants thereof, who are the Great Men of the Earth, and having Ships at Sea, they are made Rich by the Abundance of her Delicacies: Here is found the Blood of the Saints, and the Blood of the Martyrs of Fefus, here is found the Persecution of the Remnant of the Womans Seed, which keep the Commandments of God, and have the Testimony of Jefus Chrift; fuch as from a tender Confcience to God, cannot Conform to the Image which they, the Seed of the Serpent, fet up; upon these the Barnings, Wrackings and Tor-ments have been Inflicted, and where Havock hath been, and is also made upon Mens Persons and Estates, that do not put into their Mouths, who for Covetousness do run, and are not fent, against such the Priests prepare War.

There will not need much more Labour to distinguish them; their own Works and Conversations make them Manisest, their Actions and Behaviour point them out; however, let them be referred unto the Description given by our Saviour Jesus Christ: Then spake Jesus to the Multitude and to his Disciples, saying, the Scribes and Pharisees sit in Moses Seat, Mat. 23.

1, 2. Is not Sitting in Moses Seat, to under take,

end-

)evil

Age

Sub-

City,

s Re-

Per-

oted

who

Ving

bun-

Blood

rs of

F the

o the

mony

nfci-

mage

up;

Tor-

vock

rfons

uths,

fent.

ur to

Con-

tions

, let

n by

us to

t. 23.

nder-

take,

take, or at least pretend to Expound the Law given by him, and to fet themselves in his Place, to instruct others? But mark the Caution that is given , Do not ye after their Works ; for they fay and do not; But all their Works they do to be seen of Men, &c. ver. 3. 5. And they love the uppermost Rooms at Feasts, and the chief Seats in the Synagogues, and Greetings in the Markets; and to be called of Men. Rabbi, Rabbi, ver. 6, 7. But be not ye called Rabbi; for one is your Master, even Christ, and all ye are Brethren; neither be ye called Masters, for one is your Master, even Christ, ver. 8. 10. We read. that where Christ spake to the Multitude in Parables, he faith, Behold a Sower went forth to Sow, &c. Mat. 12. 2. He describes four Sorts of Ground, into which the Sower caft his Seed, but it took Root, and brought forth Fruit to Perfection; but in one of the Four, viz. He that heareth the Word and understandeth it, &c. ver. 23. Note, here is but One Seeds-Man, nor but One Seed, viz. The Good Seed of the Kingdom which brought forth Fruit, by Hearing the Word and Understanding it. When all the

Another Parable put he forth unto them, and likened the Kingdom of Heaven unto a Man that sowed good Seed in his Field; but while Men slept, but Enemy came and sowed Tares among the Wheat, and went his way: But when the Blade was sprung up, and brought forth Fruit, then appeared the Tares also: Which being observed by the Servants of the Housholder, they appealed to their Master, and said unto him, Sir, didst thou not sow good Seed in thy Field? from whence then hath it Tares? he saith unto them, an Enemy hath

iñ

gn

for

W

41

an

for

di

0

由

211

H

of

ba

do

Go

60

rit

tle

4

th

th

th

S

20

pr

m

M

H

th

P

di

U

th

hath done this. After which, Christ's Disciples came unto him, saying, declare unto us the Parable of the Tares of the Field. He answered and said unto them, He that soweth the good Seed in the Son of Man, the Field is the World; the good Seed are the Children of the Kingdom; but the Tares are the Children of the wicked one; the Enemy that sowed them is the Devil. wer. 24, 26, 27, 28, 36, 37, 38, 39.

Here are described the Two Seeds, and who the Seeds Man is, and under the Government of these Two Seeds, viz. The good Seed of the Kingdom, and the Tures, are those Two Mystical Kingdoms or Cities of Ferufalem and Babylon comprehended and the Subjects of each King dom, and Citizens of each City are known and are diftinguished according to the Nature and Quality of each Seed. Before I proneed further to describe the Natures and Fruits of these Seeds, it may not be smile to take notice and remember the final End and Conclusion, which shall attend each Seed; which as they differ in Nature and Quality, fo they shall in the End and Determination, according to the Saying of Christ in his further Answer to his Disciples in the before mentioned 13th Chapter of Mut, when he told them that the Devil was be that fowed the Tares. He tell them, the Harvest is the end of the World, and the Reapers are the Angels: As therefore the Tares are gathered and burnt in the fire, so sha it be in the end of this World. The Son of Men Shall fend forth his Angels, and they shall go ther out of his Kingdom all things that offend, end them that do Iniquity; and foul cast then into ara

and ed in

good the

the

. 24.

who

ment

the

Rical

bylon

ing-

OWD,

ature

Dro-

and is to

and

they

ding

I eth

t she

telb

and

e she

fba

Met

1 60

fend,

shem

into a furnace of fire; there shall be wailing and enashing of Teeth: Then shall the Righteous shine forth as the Sun, in the Kingdom of their Father. Who hath Ears to bear, let him boar. vet. 29. 40, 41, 42, 42. Under these Two Seeds of the Wheat and the Tares, are comprehended all Mankind, for all are of the one, or other: And as they differ in Nature and Kind, so they do also in Operation. The Fruits of the Evil Seed, which the Apostle calls the works of the Flesh, are, among feveral other Evils, mentioned by him, Hatred, Variance, Emulation, Wrath, Strife; of the which, faith he, I tell you before, as I have also told you in time past, that they which do such things, Shall not inherit the Kingdom of God, Gal. 5. 19, 20, 21. But the Fruits of the Good Seed, which he calls, the Fruit of the Spini, are Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, Faith, Mechness, Temperance, gainst fuch there is no Law, ver. 22, 23. But the there is no Low against such as bring forth these good Fruits, yet those that have been in the Harred, Variance, Emulation, Wrath and brife, have Perfectted them. The Apostle gives in Example of this in Abraham's Two Sons, (remelenring the Two Seeds I am speaking of) the me [Ishmael] by a Bond Woman [Hagar] the uber [Isaac] by a Free Women [Serab] saying, He who was of the Bond-Woman was born after the Flesh : but be of the Free-Woman, was by Promise, Gal. 4. 22, 23. And then to show the different States and Conditions of them both and in them of all Mankind, he adds, But at then, he that was born after the Flesh, Reesecu-

ted him that was born after the Spirit; even fo it is now, ver. 29. Persecution is no New Thing; there was a Persecuting Ishmael in Abraham's time, and a Persecuted Isaac, The fleshly Birth could not endure the Spiritual; nor can it at this Day; but where it can, it will

M

1

1

è

t

f

t

2

1

S

M

2 1

2

t

(

6

1

ILIER

1

manifest its Malignity.

Our Saviour alludes to these Two Seeds, in that Passage of his concerning the Two Trees, the Natures and Qualities of which are discernable by their Products. Every good Tree bringeth forth good Fruit, but a corrupt Tree bringeth forth evil Fruit, Mat. 7. 17. And this is fo agreeable to their Natures, that while the good Tree retains its Goodness, and the corrupt Tree, retains its Corruptness, it can be no otherwise; for a good Tree, faith he, connot bring forth coil Fruit; neither can a corrupt Tree bring forth had the state of t

good Fruit, ver. 18.

To this good Tree may be referred that of the Prophet Ezekiel , It shall bring forth new fruit according to his Months, -and the fruit thereof Shall be for Meat, and the leaf thereof for Medicine, Chap. 47. 12. and that in the Revelation, 22. 2. which the Primarily understood of Christ the Tree of Life, yet Secondarily, hath respect to all his Members, as Branches, deriving all their Spiritual Sap and Nourishment from him. The words are thefe: In the midfl of the Street of it, [the New Jerusalem] and of either fide of the River, was there the Tree of Life, which bore twelve manner of fruits, and yielded ber fruit every Month; and the leaves of the Tree were for the Healing of the Nations Where

Where observe, that as Christ is the Tree of Life, who gives Life to his People, and there with, as with Fruit, daily Feeds and Sustains them; so there is Vertue issuing from him, to Heal all the Maladies that Sin hath caused among the Children of Men; and to put an end to Hatred, Gruelty, and Persecution; and to make Men Meek and Gentle, and kindly affectioned one toward another.

Now all Nations, and People in every Nation, that Envy their Brethren by Creation, and Persecute such, as out of a Conscientious and Tender Regard to God, differ from them in the Modes and Fashions of Worship, are Strangers to this Tree of Life, its Fruit is no Meat, non are it Leaves Medicinal to them: They take no Pleasure to behold it, nor have any desire to partake of it, or to be bealed by its Leaves of Meekness, Patience, Long-suffering, and Forbearance: But their Envy excites them

to Bitterness and Persecution.

1 10

New

/ in

The

will

1 05

20

ees :

ern-

getb s fo

Bood

ree,

eoil

the

fruit

reof

ledi-

tion,

d of

hath

den-

nent

midst

e of

and

aves

here

The Lord God formed Man of the Dust of the Ground, and he breathed into his Nostrils the breath of Life, and Man became a Living Soul, Gen. 2. 7. And so it is written, the first Man Adam, was made a Living Soul, 1 Cor. 15. 45. Let us observe, that the Soul of Man hath its Original from God, the Creator of all things. Behold all things are mine, Ezek. 18. 4. Now if Nature doth incline all things to their Centre, how should it be otherwise with the Soul of Man, that is not obstructed with things of a contrary Nature and Quality? But that Soul that is Laden with Sin and Iniquity, is Buried,

fel

he

for

G

th

R

T

0

21

ti

D

u

Take

as it were in a Grave, and cannot afcend or move rowards its true Centre, until the Grave be open. ed, and the Load of Iniquity done away ; and that cannot be effected or brought to pals otherwife than by the Power of God, the Gift of God, the Son descending from the Father, to Redeem loft Man: He alone can open the Grave, and fet the Soul at Liberty, which Groans under Oppression and Crys for Deliverance; but this is an Inward and Spiritual Deliverance, peculiar to the good Seed, and Heirs of the Promifes of God. But there are outward Impediment from the contrary Seed, who through Envy and Hatred, do Moleft, Imprison, and Afflict their Brethren, like as the Tares, which do incommode the Wheat or good Seed and although it be the good Pleasure of the Housholder, that the Two Seeds shall grow together in the Field, the World, till the time of Harvest, yet it is his Pleasure also, that they shall then be different ly disposed of, and separated. And I would to God, that the Confideration of the woful End appointed to that Ill Seed, the Tares, which the Enemy Sows, might have fuch an Effect upon the Sons and Daughters of Men, who are or shall be found to be of this Seed, that they may from a Sense and Dread of their own State, come to Repentance, and know a Change of their Nature, by being renewed in the Spirit of their Mind : And that there is a Possibility that they may so be, the many Invitations, Cautions, Warnings, and Inftructions in the Holy Scriptures contained, are an ample Te-

Rimony and Confirmation : Let the Wicked for-

Ove

en-

that

rife

od,

eem

and

der

thic

uli-

ifer

uts

and

1611

om.

bit

the

the

his

mē

to

ind

the

on

10

lay

me

eit

of

ity

115.

the

Te-

or-

ke

fake his Way, and the Unrighteous Man his Thoughts, and let him return unto the Lord, and we be will have Mercy upon him, and to van God, for he will abundantly Parden, Ifa, 55, 72

Did not God fay unto Coin; the First Perfecutor, if show doft well, shall their not be accepted? And if thou dost not well, Sin Keth an thy Door & Gun. 4. 7. If we enquire into the Reason of this Proposition and Conclusion, The Text will refolve us that it was, because he was wroth with his Brother, to whole Offering or Sacrifice God bad respect, but not to his own Offering, very 4. 5. Wherefore he was wroth, and his Countenance fell, and he being united to the Seed of the Serpent, his complexion of Duty and Kindness to his Brother, was changed into Envy and Hatred, from whence proceeded Murder, and from which Seed, have also proceeded the like Pouts and Effects in all Ages, And as its beginning was about Sacrifice and Offerings made unto God, to hath it, and fo doth it continue in that Seed and amongst that Generation to this very Day : The wicked in bis Pride doth Perseense the Poor, Plal. 10. 2. The Wicked plotterb against the Just, and gnashab upon him with bis Teeth, Bfal. 37. 12. The Wicked watchesh the Righteons, and defireth to Say bim, ver. 32. The Wicked defireth the Net of voil Men, Prov. 12, 12. The Margin hath it. continually imagineth Means how to do Harm to others. The state and all the state and a

Habakkuk complaining of the Iniquity of the Land, expresseth himself in this manner, Chap. 1. Ver. 3, 4. Why dost thou show me In-

04

quity,

15

P

t

3

S

d

1

1

quity, and cause me to behold Grievance? for Spoiling and Violence are before me, and there are that raise up Strife and Contention. Therefore the Law is slacked, and Judgment does never go forth ; for the Wicked doth compass about the Righteone, therefore wrong Judgment

proceedesb.

income from the best odd to both to be and Will not the preceding History of the late Rigorous Proceedings, against an Harmless. Innocent, and Righteons People, by Spoiling and Violence, Cruel Perfecutions, Confifeations and Banishment compassing the Righte ous, and the Proceedings of wrong Judgment revive the Cause usor Complaint which the Prophet had in his Day, and be to Demonstration of the Contrariety that dwelleth in the two Seeds; the Cause of Violence being the Nature and Disposition of the Evil Seed? And did not the late Violence and Persecution begin about Worship and Sacrifice to God, forbidding by a Law to meet together for that End, and prohibiting all Worship contrary to the Form Established by Law ? Was not that commanding to bow to an Image? For whatever is enjoined by Man, as a Part of Divine Worship, which God bath not commanded, is but an Image: All the Forms in vented and prescribed by Men, to be used as the Worship of God, are but Images; and the fincere in Heart to God can never how down to them, but will retain the holy Resolution, which we Read was in the Three Children in Dan, 3, 18. Be it known unto thee (said they) Q King, that we will not serve thy Gods, nor worship (205)

wor ship the golden Image which thou hast set

CTE

Te-

oth

afs

ent

ate

els.

ing ca-

te

ent the

tra-

the

ed ?

od,

hat

ary

not For

of

om-

in

the

awa

100

10

ney)

7101

Ship

Now if I believe God to be what indeed he is, viz. a Spirit, and that he will be worshipped in Spirit and in Truth, which he requires. and is the Duty of all that believe in him: who then shall prefcribe Rules and Forms for that Worship? Is it not great Presumption in any Man, or Men affembled in Council, as a Synod or Convocation, to intermeddle in the Things of God, and in their own Wills to Ordain how he shall be worshipped For Christ Jesus said, All things are deliver d unto me of my Father, and no Man knoweth the Son but the Father; neither knoweth any Man the Father fave the Son, and he to whomfoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you reft : Take my Toke upon you, and learn of me; for I am meek and lowly in beart, and ye shall find reft unto your South Mat. 11. 27, 28, 29. Will any be so Irreligious and Prophane as to infinuate. that when God the Father delivered all things unto his Son Christ Jesus, that he did leave the Manner how he would be worshipped to syned or Convocation, acting in their own Wills? Or, was the Apostle under a mistake when he wrote to the Hebrews, telling them that God who at fundry times, and in divers monners, Spake in times past unto the Fathers by the Prophets, bath in these last days spoken unto us by his Son, whom he bath appointed Heir of all things, &cc. Heb. 1. 1, 2. Wherefore Holy Brethren; Partakers of the Heavenly Calling,

نه

ling, consider the Apostle and High Priest of our Profession Christ Jesus, who was faithful to bim that appointed him, &cc. Chap. 3. 1, 2. And no Man taketh this Honour unto himself, but be that is called of God, as was Aaron; so also Christ glorified not himself to be made an High Priest, but he that faid unto him, Thou art m Son, to day have I begotten thee. As he faith also in enother place. Thou are a Priest for ever after the Order of Melchisedee, Heb. 5. 4, 5, 6. Now of the Things which we have spoken this is the fum : We beve fuch an High Priest, who is fet on the right Hand of the Throne of the Majesty in the Heavens, a Minister of the Santuary, and of the true Tabernacle which the Lord puched, and not Man, Chap. 8. 1, 2. And the Apostle having spoken in the three next Verses of the Changeable Ministry and Priesthood under the First Covenant, proceeds to speak of Christ and his excellent Ministry and better Covenant: But now both be obtained a more excellent Ministry, by bow much also be is the Mediator of a better Covenant, which was effelisbed upon better Promises, &c. For this is the Covenant that I will make with the House of Meacl, After those Days, faith the Lord; I will out my Laws into their Mind, and write them in their Hearts, &c. And they shall not teach every Man bis Neighbour, and every Man his Brother, laying, Know the Lord, for all shall know me, from the least to the greatest, Ver. 6,-11. Whoever then take upon them to invent

Forms and Modes of Religion and Worship, and enjoin the Observation of them under Penal-

13:15!

ties

(Sin

im

no

be lfa

gh

ver

6.

110

Natu-

ord the

fes

of

ter

the

fta.

of

eoil in

me,

ent

and al-

ties

ing together to wait upon and worship God, (as they are perswaded by his Holy Spirit, according to the Scriptures of Truth) who hath promised to write his Law in their Hearts, and put his Spirit in their inward Parts, and will become their Teacher: Such, I say, as do interpose their own Will and Power to hinder the Work of the Spirit of God, they do as much as in them lies, make void and deny the Office and Ministry of Christ Jesus.

I fay, there are none amongst the wife Rabhies, the Great and Learned Doctors, the Exalted and Diguified Clergy of the Church, that can by their Worldly Wildom make known the Father, and reveal the Son, who alone can give Rest to the heavy laden, and to the Souls of fuch as learn of him to be meek and lowly in Heart; and feeing they have not Power to do this, will they account themselves Priviledged to molest, disturb, or hinder those who, in their humble Addresses to God in and through Christ, are made Partakers of his Vintue? How can fuch answer it to God and their Neighbours? Will the Forbearance of the Good Housholder, in permitting the Teres to grow with the Wheat, be any Advantage to them in the Time of Harvest, if they are found to be Tares ? It is if the operation were started

May not the Question be propounded unto such, which God put to Job, Knowest thou the Ordinances of Heaven? Canst thou fet the Dominion thereof in the Earth? Who bath put Wife dominto the Inward Parts? Or, who hath given Understanding to the Heart? Job. 38, 33, 34.

Are

de

th

CI

h

1

A

b

d

1

taking upon them to direct and make Rules for others, in things whereof they themselves are Ignorant? It may be said to such, as Christ said to the Woman of Samaria, concerning the Worshippers in that Mountain, Te worthip ye know not what, John 4. 22. But the Hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit, and in Truth, Sec. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth, Ver. 23, 24. Unto which Worship, the Worship at Samaria and Jerusalem also, with all other Formal Worships must give Place.

Is it not great Pity, nay a Shame, that so many who pretend to Christianity, and would be called by that Excellent and Honourable Name, and make a great Shew of worshipping of God, should yet retain the Form only, but deny the Power of Godliness, as all such do, as Envy, Hate, and Persecute their Brethren, who worship God in Spirit and in Truth, believing the Time to be come, which Christ said should come, wherein the true Worshippers should after that manner worship the Father?

God never did, nor doth he reveal his Secrets to any, but to such as fear him: The Secret of the Lord is with them that fear him, and he will shew them his Covenant, Psal. 25. 14. In thy Fear will I worship towards thy Holy Temple, Psal. 5. 7. If I be a Father, where is mine Honour? And if I be a Master, where is my Fear? Saith the Lord of Hosts unto you, O Priests, that

that despise my Name, Mal. 1.6. The Margin hath it, Besides the rest of the People: He condemneth the Priests chiefly, because they should have reproved others for their Hypocrisic and Obstinacy against God, and not have harden'd them by their Example to

greater Evils.

heir

for

are

rift

ing

007

our

pers

et b

im.

23,

at

her

TRO

· fo

old

ble

ing

but

do.

en,

th.

rift

ip.

the

Se-

The

m,

14.

111

ne

my

Ar.

bat

The Fear of the Lord is the beginning of Wifdom, and the Knowledge of the Holy is Understanding, Prov. 9. 10. Surely they who do truly Fear God, are thereby made Wise, and by the Knowledge of the Holy they get Understanding; and such as these will not, dare not Envy, Hate, Afflict, Oppress, Persecute, Banish, Kill, and Destroy their Innocent Neighbours; for whoever do fo, they rebell against God, and their Works declare them to be of the Seed of Cain, Ishmael, Esau, Nimrod, &c. By Mercy and Truth Iniquity is purged. and by the fear of the Lord Men depart from Evil, Prov. 16.6. The fear of the Lord is bis Treasure, Isai. 33. 6. The Lord taketh pleasure in them that fear him, &c. Pfal. 147. 11. His Mercy is upon them that fear him, from Generation to Generation, Luk. 1. 50.

I cannot but further observe to the Reader the Nature and Disposition of such as do not sear God, and also the End and Reward of Persecutors: Then came Amalek and fought with Israel in Rephidim, Exo. 17. 8. Note that Amalek was a cruel Persecutor of the Israelites, one that seared not God; but when the Israelites were in their Travel towards the Promised Land, He met them by the way, and smots

the

the hindmost of them, even all that were feeble, faint and weary; and therefore his Remembrance was to be blotted out from under Heaven, Deut. 25. 18, 19.

Can any, that pretend to have a Value for the Scriptures, and will call them their Rule read this Passage, and conclude that it is without Signification to this Generation, and telated only to Amalek, as Amalek, and to Ifrael. as Israel, in their outward Travel out of E. gypt? And because the Text says, I will utterly put out the Remembrance of Amalek, Exo. 17. 14. Will they thence conclude he may now be forgotten? I advise such to consider the following Verfe, And Mofes built an Altar, and called the Name of it Jehovah Nife: The Margin reads, that is, The Lord my Banner. This will have, and doth require a perpetual and lafting Signification and Remembrance: Por be fuid, Because the Lord bath sworn, that the Lord will have war with Amalek from Generation to Generation, Ver. 16. The Margin reads. because the hand of Amalek is against the Throne of the Lord; therefore, &c. was a work!

Amalek is rendred to fignifie a Licking People, or, a Smiting or Striking People; he was the Son of Riphaz by Timnab his Concubine, which Eliphas was Efau's Son. Timnah is rendred Forbidding, or Perturbation. See Gen. 36. 112. 10 mil 18 . pr 40 2 11 mil day have fruit

Here we may observe of whose Seed and of what Stock and Roce Amoleck was; and although the Person of Amalek is long fince removed, yet his Seed and Stock remain from tire

Genera-

u,

ev

th

OU

àI

fü

21

11

ti

B

fc

1

were

Res

nder

40

for

tries

ith-

re-

ael.

E.

enly

14.

be

fold

and

arhis

nd lor

be

ra-

ds.

ne

*04

23

e ;

1

d

b

4

á

Generation to Generation, with whom, that is, with his Seed the Lord will have War for ever. They who are in this Generation doing the Works of Amalek, may be concluded without Contradiction to be of his Seed and Stock : and no better Fruits are to be expected from fuch Roots and Trees, than Violence and Oppression, Smiting, and Striking, Porbidding, Preturbation and Trouble; these being their Natoral Qualities, derived from their Originals: But let them not flatter or deceive themselves. for God will have War with them for ever: The Lord is flow to Anger, and great in Power. and will not at all acquit the wicked, &co. Nahum. 1. 3. There is no Peace faith the Lord unto the wicked, Ifai. 48. 22. Their feet run to Evil, and they make bast to shed Innocent Blood; their Thoughts are Thoughts of Iniquity, wasting and destruction are in their Pathe. The way of Peace they know not, and there is no Judgment in their Goings; they have made them crooked Paths; who foever goeth therein Shall not know Peace, Ifai. 590 7, 8. server los les contra constantes

Now of all that hath been said, I charitably believe that some are more sincere in their Worship to God than others, and those who are most sincere, are least Envious; but the more Superstitious and Bigotted, the more Wrathful, Envious and Hateful, and their blind Zeal for their Forms excites them to compell and Force others to fall down to their Image. They Regard not their Brethren, to whose Offerings God hath respect, but they hate them for that Cause, and Persecute, Imporison.

prison, Banish, Kill and Destroy, such a cannot join with them in their Humane Inventions; but have their immediate Dependence upon God, whose Presence filleth Heaven and Earth, and whom they witness to be near them, and his Word to be even in their Mouth and Heart. What is Salvation, but to be faved from Sin and Iniquity? They that are not fo faved, their Pretence to Chrift, or an Interest in him will be of no Benefit to them. The Lord is nigh unto them that are of a broken Heart, and faveth such as be of a contrite Spirit, Pfal. 34. 18. For I am the Lord thy God. the Holy one of Ifrael, thy Saviour, &c. Ifa. 43.3. I, even I am the Lord, and beside me there is no Saviour. Ver. 11. Thou halt know no God but me; for there is no Saviour besides me, Hof. 12. 4.

Men may have their Dwelling in the Fatness of the Earth, and enjoy the Dew from Heaven above, and never know nor consider from whence those Blessings come, or who it is that gives them: But according to their Wills, Power, and Strength in their first Nature, so they behave themselves, being of the Stock of Rough Esau, who is also called Edom, Gen. 25. 20. and 36. 1.

The Edomites refused to permit Israel to pass peaceably through their Country, from Egypt to the Land of Canaan; although they promised to pass neither through their Fields, nor Vineyards, but to go by the King's High way, and not to turn to the right Hand, or to the left, Num. 20, 17. And Edom Said unto him,

Thou

th

16

fu

21

20

to

H

W

ar

11

h

C

Λ

h

W

B

I

L

n

A Ca

1

121

ven-

ence

and

near

be

are

em,

Spi-

iod, 3.3.

e is God

me,

neis

ven

om

lls,

ire,

ock

om,

oto

om hey

nor

pay,

the

bou

thou shalt not pass by me, lest I come out against thee with the Sword, Ver. 18. Hence we may further observe of what Race and Stock they are that Persecute for Religion, that molest and refuse the Seed of Facob, and Ifrael of God, to pass through the High way of the King of Heaven, in their Journying and Travel towards Spiritual Canaan, the Place of Peace and Reft; but these came out against them with the Sword, exercising their Power and Cruelty here, by Stoning, Beating and Imprisonment; Confiscation of Goods, Banishment, &cc. And in New England by Whipping, Cutting off Ears, Banishment, and putting to Death by Hanging; which Cruelty, Inhumanity, Perfecution and Bloodshed, will be remembred to the Actors Dishonour in future Generations: However the Lord hath made way for his Cholen to pals, notwithstanding the Unkindness of Edom: And his People whom he hath delivered can lay with the Pfalmist, The stout bearted are spoiled: At thy rebuke, O God of Jacob, both the Chariot and Horse are cast into a dead sleep: Thou, even thou art to be feared, and who may stand in thy fight when once thou art angry? Thou didst cause Judgment to be heard from Heaven, the Earth feared and was still. When God arose to Judgment to save all the Meek of the Earth: Selah. Surely the Wrath of Man shall Praise thee; the Remainder of Wrath Shall thou restrain, Pfal. 76. 5, 6, 7, 8; 9, 10.

There will need no other Demonstration, to distinguish the Seeds in their Natures and

to

is

bu

ar E

m

in

ni

is

tb

Jo

CC

fe P

is E

fi

fr

pe

tl

uj

W

tr

L

n

Qualities, than the Fruits they bear and bring forth; for as Innocency, Simplicity, Meeknefs and Humility, are the Natural Fruits and Effects of the True and Elect Seed; so contrary, wife, Envy, Wrath, Malice, Hatred, Strife, Contention, Perfecution, and Blood-shed are the natural Fruits and Effects of the Seed of Cam, What need Men now be Ignorant of this, that are not willfully so? But when the Wills of Men are guided by their Passions, and their Reasons Captivated by their Lusts, then Envy and Wrath prevail, and Hating, Killing, and Destroying the Innocent without cause, are too often the Effects. But to Persecute, Ver, and Oppress the Innocent without Cause, is it not Envious, Unreasonable, Islegal and Unjust? To Condemn a Man to Death, who is not found Guilty of any Immoral Action, is doubtless the Effect of Envy.

How is it that Men are so Presumptuous, to take upon them the Name of Christians, and account themselves Sons or Servants of God, who act so contrary to his Nature and Commands, and to suppose themselves of the Seed of Abrabam, the Father of the Faithful, whilst yet they are doing the Works of Cain? Is it not because they suffer themselves to be overcome by the Temptations of the Wicked One, and so put Darkness for Light, because their Deeds are Evil?

But notwithstanding all these, their Unnatural and Unchristian Proceedings, they will reckon themselves injured and abused, and

eek.

and

ife,

are

ain.

that

of

heir

nvy

and

are

Tex.

isit

Un-

o is

), is

DES,

ans.

s of

and

Seed

bilk

Is it

vei-

One,

heir

Un-

they

ifed,

to

to say that they are no Christians, that they do not Love and Fear God; and will perhaps say, We live in a Nation where Christianity is the Professed Religion, and how can we but love God, whose Parents were Believers, and we believe as we have been Taught and Educated: And thus by Traditional and Formal Education, many People insensibly slide into an outward Garb or Shew of Christianity: But as he only is a Jew that is one inwardly; so he only is a true Christian who is Born again, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God, John 1, 13.

If Men can give no better Reason for their Christianity, than that they are born in a Country where Christ is talked of, and Professed, and where Jews, Infidels, Turks, and Papists are decry'd, and are told that this is the best Religion, and that the Laws have Established it; with other like Pleas and plaufible Pretences, which run down like a Stream from Father to Child: Their Religion is nothing but an empty Title; yea it is a most peremptory Presumption, for People to think they shall be saved only because they Fancy themselves to be Christians; and so depend upon God's Mercies, without any Regard to those Gracious Qualifications in themselves, which would incline them to believe and trust in him, to Fear, Love, and Obey his Laws and Precepts, recorded and made known not only in and by the Scriptures, but also revealed 4

revealed by his Spirit, unto all such as do truly Love and Fear him: This would restrain them from all Violence and Oppression; for the Apostle hath observed, that the whole Law of God is comprised in the Word LOVE,

Rom. 13. 10.

Our Saviour hath reduced all the Law and the Prophets, to these two Heads, viz. To love God above all, and our Neighbour as our selves, Mat. 22. 37, 38, 39, 40. If Men were once come truly to love God, and one another, there would then be an End of all Envy, Hatred, Malice and Uncharitableness; then the Swords would be turned into Plow-shares, and the Spears into Pruning-hooks; then no more Noise of the Warrior, nor rolling of Garments in Blood; no more Oppression nor Persecution, but an Universal Lasting Peace and Concord.

with the section of the second section is a second section of the second section of the second section is a second section of the sectio

AUVOLIA DE LA CARLO SECT.

ti

4

SECT. XV.

Concerning MAGISTRATES and their Office, and of the Obedience due to

ET every Soul be subject unto the bigher Powers, for there is no Power but of God: the Powers that be, are Ordained of God, whofoever therefore resisteth the Power, resisteth the Ordinance of God, &c. For Rulers are not a Terfor to good Works, but to the Evil; wilt thou then not be afraid of the Power, do that which is good, and thou Shalt have Praise of the Same; for be is the Minister of God to thee for good; but if thou do that which is Evil, be afraid, for be beareth not the Sword in vain: For he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil. Wherefore ye must needs be subject, not only for Wrath, but also for Conscience Sake. For, for this cause pay you Tribute alfo, &c. Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour; Owe no Man any thing, but to love one another, &c. For this, Thou shalt not commit Adultery, thou Shalt not kill, thou Shalt not steal, thou shalt not bear false Witness, thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this faying, namely, Thou Shalt love thy Neighbour as thy self: Love worketh no ill to his Neighbour: therefore Love is the fulfilling of the Law, Rom. 13. from The Ver. 1, to 11.

do

reon;

role

VE,

and love

ves,

nce her.

Ha-

the

and

ore ar-

er-

and

SH

The Margin paraphraseth upon this Text, after this Manner, or to this Effect. That Subjection is owing to Magistrates, and first from the Reason of the thing it self; Their being placed in higher Degrees, implies a Subjection Secondly, Because God is from Inferiours. the Author of this Order. And, Thirdly, from the End, viz. To preserve the Good, and to bridle and restrain the Wicked, for which Purpose God hath given him a Sword, to Revenge and Execute Wrath, &c. The Conclusion is That we must be subject to the Magistrate, not only for sear of Punishment, but for Conscience fake: Notwithstanding he hath no Power over the Conscience, for that is God's Prerogative; yet because he is God's Minister, so far as we lawfully may, we ought to be fubject: But if unlawful things are Commanded, we ought then to obey God rather than Men; vet if we order our felves for as that no Man may require ought of us, but what we owe one to another; namely, LOVE, as there would be no occasion, so there would be no fear of Punishment; For Love is the fulfilling of the Law, Ver. 10. Now where the Law is fulfilled, there is lafety, for it justifies those that do what it requires; Let us walk bonesthy (or as the Margin hath, decently) as in the Day, not in Rioting and Drunkenness, not in Chambring and Wantonness, not in Strife and Envying: But put ye on the Lord Jesus Christ, and make not provision for the Flesh, to fulfil the Lusts rbereof. The Margin reads, To put on Christ, is to Posses Christ, to have him in us, and us in bim. . I of . By 644

ext,

ub-

om

ing

ion

lis

om

ur-

nge

15,

not

ci-

ver

ro-

fo

ab. ed,

n;

an

we

ere

no

ng

13

ofe

ft,

be

in n-

nd

As.

is

m.

y

By this Rule or Advice of the Apostle, both Magistrate and Subject, may see and behold as in a Glass, each one his own Bulk, Proportion and Shape, and also the Order and Distance which they ought to keep and ubferve; and also the same in each other. And if they will but observe that good Order each to other, which Duty and Confcience, as this Rule directeth, require, all things will proceed to mutual Quiet and Satisfaction: But when Disobedience on one Hand, and Pride, Prejudice, and Passion on the other, are fuffered to take Place, daily Experience fliews the fad Effects that follow, by Violence, Outrage and Blood-shed; all which are provided against in the foregoing Text, and it is a Shame to any Christian Nation, that there is no more Regard had to the Doctrine of the Cospel.

However to begin with those that are to be subject, let them see that they answer their Duty to Magistrates, as unto the Ordinance of God, and then they need not to be afraid; for the Ruler is not, nor ought to be a Terror, but a Praise to, and an Encourager of them that do well: But the Evildoer may be afraid of the Power, for be beareth not the Sword in vain; he is, or ought to be the Minister of God, a Revenger to execute

Wrath against him that doth Evil.

Now as to Magistrates and Rulers, it is as well their Place and Duty to be a Praise, and Encouragers of those that do well, as it is to Correct and Punish those that do Evil; but if they

an

qu

Ė

m

in

m

an

0

H

ft

ti

or

th

G

tl

ft

fe

u

to

t

n

f

fi gb

S

they shall suffer Pride and Passion to govern themselves, they cannot be the Ministers of

God for Good to others.

If Magistrates and Rulers would consider by whose Ordinance they are Appointed, and for what End and Purpose; surely they could not but reckon themselves under a Necessity, to behave themselves with great Moderation and Evenness of Temper unto all , which would magnifie and adorn that Office, and the Power committed to them: But on the contrary, whenever they shall Oppress, Punish, and Afflict the Innocent for Well doing, and Countenance and Encourage the Evil doer in his Evil Deeds; they then turn Justice backward, and bear the Sword in voin . Let Magistrates therefore remember, that the Powers ordained of God, are to Revenge and Execute Wrath upon them that do Evil, and not upon them that do Well.

This Glass will yet further discover to all Magistrates, Rulers and Governours, in a more particular manner, what their Work and Bufinels is, viz. What the Diforders are which they are to Correct and Restrain, as Adultry, Murtber, Theft, False Witness, &c. Now wherefoever these Evils are brought forth and practifed, it is the proper and peculiar Work and Buliness of the Magistrate to Correct and Punish the Offenders fuitably to their Demerits: And hereby he may become a Terror to Evil-doers, who being brought to Fear the Power, the Magistrate doth not then Bear the Sword in V417. into doctorate doctor

It is certainly a great Mistake in Rulers and Governours, to think their Office can qualifie, and their Power Warrant them in the Execution of whatever their Will and Power may prompt them to: And because they are invested with Legal Authority, to Imagine they may therefore use that Authority Arbitrarily and Illegally, to the Prejudice, Injury, and Oppression of those that are Innocent and Harmless in their Conversations. If Magistrates and Rulers shall, from a misguided Notion in themselves, or by the false or malicious Information of others, be led by fuch indirect Practices, to inflict Punishment upon those, who walk inoffensively both towards God and all Men; let fuch Magistrates know, that they act contrary to the End of their Inflitution, and contract that Guilt upon themfelves, which cannot be wiped away, but by unfeigned Repentance.

Is it not a Shame and Reproach to Christianity, for Magistrates, Rulers, and Governours to inslict Punishment upon an Innocent Man, that cannot be justly Charged with any Crime, nor is guilty of any Immoral or Dishonest Action? But this was too much the Practice of some Magistrates and Rulers concerned in the former Violent Persecutions: And as it was, so it will be the Unhappiness of those Magistrates, Governours and Rulers, who may be under the Insluences of the Evil Seed, the Seed of the Serpent, spoken of before in this

Treatife.

ern

of

by

for

not

to

and uld

Afenof

on hat

all

a

ich

ry,

cti-

ıli-

ih

nd

ers,

the in

It

•

The

Te de cartainly a great Called a an Rully, and covernments, to chink about Ordica and

maintee, and their Rower Warrant throwns in execution of whatever their Will and Pon

The CONCLUSION.

THE Preceding History, or Relation of A Sufferings and Persecution for Good Conscience sake, which are referr'd to as Matters of Fact within my own Knowledge and Memory, contains Passages of what was afted upon the Publick Stage of the World, from the Year 1656, until the Death of King Charles the Second: But as to the great Violence and Oppression of divers Kinds, which were inflicted upon Friends in the time of Oliver Cronwell, &c. being related by other Hands, I therefore have omitted them, and taken Notice of no more than my own Observation furnished me with, those only, which I have Collected out of Gerard Croese, excepted. 101 , vint

After King James came to the Crown, He put forth a Declaration for Liberty of Conscience, whereby the Proceedings upon the Conventicle All, and other Profecutions, except for Tythes, &c. did abate; and the Quakers, amongst other Diffenters from the Church, had some Ease and Liberty, which was a Time of Refreshment

unto us.

bun amonusy And in the First Year of King William and Queen Mary, an Act was made for Exempting Their Majesties Protestant Subjects, Dissenting from

from the Church of England, from the Penalties of certain Laws. About this time also some Ease was given in the Case of Oaths and Swearing, being thereunto required by Authority: But this not fully answering the Doubts and Scruples of many Tender Consciences in that Case, it is hoped that some further Ease may yet be obtained.

And fince the Accession of Queen Anne to the Crown, we have enjoyed our Liberty, according to the Ast of Toleration, which she hath with great Zeal, Indulgence and

Care, preserved from Violation.

7 11.

•

1411

ı of

Con-

tters

Me-

icted

the

s the

Op-

icted

rom-

iere-

e of

fhed

ected

He

ence.

ticle

ther

and

nent

and

ting

ting

rom

And now that which further remains upon my Spirit from the Lord, is, to Caution, Forewarn, and Advise all Persons, of all Degrees and Ranks, who are come to Years of Underflanding, that they do make a right Use of this Great Favour, which God hath by his Providence inclined the Government to Grant and Establish: And I pray God that we, who are made Partakers thereof, may walk in all Humility of Mind and Heart before the Lord, and in due Subjection to the Government, as becomes the Gospel of our Lord and Saviour Jesus Christ; that Men seeing our Good Works, may Glorifie God on our behalf: And I also hope, that the Government may, from the good Effects which have followed the Toleration, be Encouraged not only to continue it, but farther to Confirm and Enlarge it; and that they may, through the Good Providence of God, be made fensible, that Favour and Indulgence

dulgence on the one Hand, and Duty and Subjection on the other, are stronger Obligations for Uniting the Kingdom, than Impositions upon Tender Consciences, Enforced by severe Penalties, let the Pretence be what it will, or by what Instrument soever Promoted or Attempted.



FINIS.

LI Dray God that we u

TROVE'S SENS

anonot he english

is the Lord 11s.

Errata sic Corrigenda.

made d'a feliere chered, may wallen a

THE Author's Preface, p. iii. l. 10. r. of the one, Book. p. 5. l. 10. r. and drank. p. 31. l. 23. r. have they, & l. 24. after Service, dele have. p. 32. l. 34. for Antichriftian, r. Antichrift, p. 54. l. 25. r. if the. p. 70. l. 25. dele Wo-p. 100. l. 25. r. altho his. p. 118. l. 8. r. who preached. p. 134. l. 9. r. joining. p. 138. l. 20. r. some Independent. p. 150. l. 20. r. such as. p. 165. l. 20. r. was. p. 188. l. 28. r. preceding. p. 201. l. 16. r. in.